THE CHURCHMAN.

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Communications.

To the Editor of the Churchman:

Rev. Sir,—If you think the following letters, written to a brother clergyman in this Province a year or two ago, likely, by the divine blessing, to do good, they are at your service.

They were written on the spur of the moment to a personal friend;—this, therefore will, I hope, be accepted as a sufficient apology for their somewhat rambling character.

I remain, respectfully yours,
A Catholic.

Canada West, March, 1846.

Remarks on Baptism, Imputed Righteousness, &c., In a Letter to a Friend.

LETTER I.

My Dear P.,—I have this day received a long letter from our right valued but mistaken friend S——,* in consequence of which I am about to inflict a homily upon you, in place of the letter which I have for some time intended writing.

The case is this:—in writing to S——, some few weeks ago, I stated the evil which some very erroneous views had done in my parish, and my own increasing appreciation of the very scriptural and Catholic doctrines of our Church; especially that of the ordinances, and peculiarly the holy sacraments, *necessarily* conveying grace, when duly administered and faithfully received. I think baptism was especially named. In his answer received today, he tells me that he believes "you have got rid practically of some of your ultra-Church notions;" which he seems in part to attribute to your parochial laborious zeal. This would be well if in any thing the Church had for a moment hidden its Lord from your view;—but I confess I felt *very* sorrowful, and my fears with respect to yourself were aroused when, foremost amongst the doctrines which, he tells me, *he* has turned "out of doors," I found the apostolic one of "*baptismal regeneration.*" What! if this should be found *robbing the children of God* of a most blessed privilege? And truly I doubt not it is so. I was also pained to find that you were sorely pressed on this subject, when lately among some of your clerical friends, and that ——(!) was amongst your opponents. Alas! alas! "how has the fine gold become dim!" What has come over your neighborhood? I do trust that C—— remains steadfast in the "faith once delivered to the saints."

I confess these things almost make me tremble. Am I wrong? Have words lost their distinctive meaning? Do neither the Bible nor the Church, nor *both combined*, afford any sure guide? Does the Spirit of Truth no longer shine through them? And must the humble inquirer after "evangelical truth and apostolic order," either with the bold enthusiast expect the *direct* illumination of the Holy Spirit, or else cry, with the sickly heartlessness of Pilate, "What is Truth," hopeless of receiving any satisfactory reply?

The connection of sensible ordinances with spiritual blessings, appears to me a fact so scriptural and fraught with so much positive profit to all, and especially with so much solid comfort to the timid and humble believer, that I grieve to see in S—— a falling back to doctrines tending, in my opinion, to unsettled and sectarian notions, to spiritual self-exaltation, and to a decline in general of personal and parochial piety. We must remember that splendid exceptions, yea, even many of them, do not disprove the general rule,—but only show that God *can* impart His grace under the most disadvantageous circumstances, or in other words, that it is not *He* but *we* that are confined to *means.*

Will you then, my dear P——, permit me to refresh your memory with a few of the principal evidences of the Catholic doctrine of *baptismal regeneration*—as the saving effects of baptism, is that which S—— now distinctively denies? In doing this, do not for a moment suppose that I imagine you a novice in the controversy, far otherwise; but at certain times it is well to have the most familiar truths brought afresh to our minds; and then it often happens that in this kind of easy intercourse, some well known, but almost forgotten truth, as if by accident, arrests our attention, and convinces our judgments with unwonted force.

I would however on the very threshold of the subject protest against the common charge, that by thus believing as orthodox Churchmen and Catholic Christians in baptismal regeneration and the cognate doctrines, we dishonor Christ and lessen the necessity for the influences of the Holy Spirit. On the contrary we magnify both, by believing that the blessed Saviour has not only purchased salvation for us, but conveys it to us by means admirably suited to creatures, such as we are, compounded of *matter* and *spirit.* And again, so far from denying our natural corruption, we believe that the Holy Spirit is on that very account imparted to us upon our entrance into life, through the waters of baptism, for that thereby alone would we ever be able to "work out our own salvation" (through the continued sanctification of the Spirit) "with fear and trembling."

In the interpretation of Holy Scripture and the Book of Common Prayer, I would also protest against those strained and perverted explanations which are frequently given by those who oppose the nesessary connection between grace and the means; for, to quote the judicious Hooker, "I hold it for a most infallible rule in exposition of sacred Scripture, that where a literal construction [can] stand, that farthest from the letter is commonly the worst."

Let us hear, then, the Book of God. St. Matthew and the other evangelists tell us that Christ gave this commission to his apostles, "Go ye, therefore, and disciple all nations, baptizing them, &c." Here, then, the *means* of making disciples, our Lord himself distinctly declares to be *Baptism.* What then is a disciple? In our Lord's meaning it certainly is one who is cleansed by the Holy Ghost. He had no desire for mere nominal professors. Is not this discipleship then plainly baptismal sanctification?—(I speak thus to avoid ambiguity.)—I know repentance and faith were necessary in adults, but this does not affect the nature of the sacrament; and to simplify the question, let us confine it to infants, who, as they cannot believe, so neither can they resist grace. I know not what can be plainer than St. Peter's exhortation on the day of Pentecost, "Repent and be baptized—for the remission of sins, and ye shall receive the Holy Ghost." Now I ask any honest man what would the simple-minded Jew suppose that St. Peter meant to say? Why—never having been bewildered by strange twistings of the apostles' words—what could he possibly suppose, but that though repentance was necessary as a condition of receiving baptism,—that yet it was baptism only which was to be the seal of his pardon and the medium of conveying purifying grace to his soul! And doubtless the three thousand found it to be so. Exactly similar is the language of Annanias to Saul, afterwards St. Paul, "And now why tarriest thou? Arise and be baptized and wash away thy sins, calling upon the name of the Lord?" If this had been written in the sacred books of any other than the Christian religion, I do not think that a doubt could have been raised as to its meaning being any thing else than that pardon and purity was to come from the Lord, but to be conveyed to him only through washing in the waters of baptism; nor can I persuade myself that any other thought ever entered the minds of St. Paul or the Pentecostal converts.

But again; how is it possible for words to be more clear than those famous ones of Christ himself to Nicodemus, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Of course I am not ignorant of the various methods used to explain away this important passage; but place yourself in the situation of Nicodemus, and then I think you will see, that whatever might have been his feeling towards the doctrine itself, he could only understand Jesus to be teaching him this,—namely, that the sanctifying influences of the Holy Spirit was the great thing necessary to make him acceptable to God; and that the baptism of water was, *because* divinely appointed, absolutely necessary to convey that saving influence to him. So also it appears plain to me that our Lord's celebrated declaration respecting children, that "of *such* is the kingdom of heaven," and those correlative ones, "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven," and "Whoso shall receive one such little child in my name receiveth me," only admit of a clear and consistent explanation by the supposition that they had been regenerated *through*, not *by* circumcision; if this be admitted of course baptismal regeneration will not be questioned.

To the proof then. Our opponents will not deny the *original depravity* of every human being, Christ only excepted; but it is positively declared in holy Scripture, that "without holiness no man shall see the Lord:" and again with equal plainness, "Now if any man have not the Spirit of Christ he is none of his." Now how can these two facts, the natural depravity of the children, and the declaration that none but the holy or sanctified are in the divine favor, be reconciled with those declarations of our infallible Saviour just quoted? I can conceive no other possible method of reconciling them, but by supposing them to have been regenerated or sanctified in circumcision. I am not ignorant of the efforts that are made to destroy the force of these passages, by saying that they only mean "that believers are to be like children." But, in the first place, this is very far from true, if we regard children, as those who say this do, as being in their natural state; and, in the next place, such strained interpretations appear to me most unsound and dangerous trifling with the plain letter of Scripture, and such as make the word of Eternal Truth say just what ever any man pleases. Indeed, my dear P——, with the more singleness of heart I read tne Bible, determined to receive it according to its plain letter,—whenever a peculiar meaning is not given to it by the context,—I am the more pleasingly confirmed in my convictions of the perfect accordance therewith of Catholic doctrine, as taught by our own Church, and, inasmuch as I am acquainted with it by the Church of the Fathers, that is, when they also are understood honestly, and neither explained away nor strained unnaturally.

But yet further, what can be plainer than the following passages?—but it is almost hopeless to begin to quote, within the compass of even a long letter, all those very numerous portions of Scripture which prove the doctrine in question; and yet only to name a few is in danger of preventing the rest being sought for, it being supposed that all has been adduced that can be in favor of the argument; this however will not be the case with you; do permit me therefore again to ask, what can be plainer than this reasoning of the Apostle's to the Romans,—"Therefore we are buried with Him by baptism into death, that like as Christ was raised from the dead, even so we also should walk in newness of life; for if we have been *planted together* in the likeness of His death, we shall be also in the likness of His resurrection." Now where is the force of this reasoning, nay, where is its common sense, if the apostle does not mean to say that baptism (rightly given and received) is the means of making us one with Christ? Let us not forget that in the case of infants, this holy sacrament when duly administered must *always* be duly received. But read this entire 6th capter, and surely you cannot waver as to what St. Paul regarded as the proper effects of baptism, seeing that he makes that "death unto sin," of which he says so much to be the consequence of this blessed sacrament. In the Apostle's writings there are no unmeaning phrases, no extravagant hyperboles, he means *what* he says, and *all* he says; and yet he speaks of baptism again in exactly a similar manner to the above, and almost in the same words in his Epistle to the Colossians, the 2d chapter, 11th and 12th verses, and the 6th chapter, 3d verse.

Now the question is not whether an erroneous or perverse theology can distort these plain assertions so as to make them absolutely without meaning; for this it does by that foundation of all our hopes, the Divinity of Christ; but I ask, what in Christian simplicity is their plain and obvious meaning? and it appears to me that this, and this only can be it, namely, that through baptism the Spirit of Christ is so given to us as to make us partakers of that holiness of Christ's nature, which He died to procure for us. Take again that emphatic declaration to the Galatians, "For as many of you as have been baptized in Christ have put on Christ," (i. 27,) and that other to the Ephesians wherein it is expressly said, speaking of Christ's love to His Church, that He gave himself for this *very* purpose—"That he might sanctify and cleanse it with the *washing of water* by the word." Can language be clearer? Christ is put on through baptism, that baptism being sought either for ourselves or others, in consequence of the faith produced by the operation of the word on the heart.

Permit me, then, before I conclude this directly scriptural part of the question, to quote one or two more very important statements. In the Epistle to Titus it is thus written, "According to His mercy he saved us by the washing of Regeneration and renewing of the Holy Ghost;"—exactly similar is that well-known passage in the first of St. Peter, "Even baptism doth also now save us;" in both of which we are as distinctly taught, as words can teach us, that though the washing of water, considered in itself, is nothing, that yet it is a most important part of God's order, for that the Regeneration of Baptism, (duly administered and received,) shall *necessarily* be accompanied by the "renewing of the Holy Ghost," which in the case of adults ever produces "the answer of a good conscience."

Yet again, what meaneth the Apostle by plainly stating that the children of the Corinthian believers were not "unclean" but "holy?" (1 Cor. vii. 14.) They were not so by nature, surely! Yet the affirmation is quite too full and explicit to admit of our understanding it in any other than its most literal sense. The only Scriptural or Catholic interpretation then appears to be that these children had been "renewed by the Holy Ghost" in the waters of baptism. So on like ground St. Paul exhorts the Christian parents of Ephesus, to "bring up their children in the nurture and admonition of the Lord." Now this evidently implies that these children were already *in* the Lord; and it exactly tallies with that other declaration just mentioned, that the children of believers because they are brought to God in baptism are "holy." Were it otherwise, how could they be brought up *in* those ways of God to which they must be utterly opposed, and with which they had no feelings in common, as must clearly be the case if they remain in their natural state? Indeed, does not this same apostle assure us that "the carnal mind is enmity against God?"—and again he says that "the natural man receiveth not the things of the Spirit of God, neither *can* he know them, because they are spiritually discerned."

Hence it appears to me plain that before a child can be "brought up" in the Lord, he must first "have been planted together in the likeness of His death." (Rom. vii. 5.) And does not this form a solution of that wondrous, yet little valued promise, "Train up a child in the way he should go, and when he is old he shall not depart from it?"

My dear P., I fear I must have wearied you, and perhaps offended by appearing to teach, but be assured I rather seek "to stir up your pure mind by way of remembrance." Now adieu! I hope, if agreeable to you, to resume the subject shortly. Yours truly,

Canada West. A Catholic.

For the Churchman.

Tracts for the Seasons.

Feast of St. Mark the Evangelist. April 25th.—That department of the Church's solemn commemorations which comprises her *Saints' Days,* commends itself to the Christian's attention by the assent which has been given to it by the enlightened understandings, and the observance which it has enlisted from the devout affections, of the wisest and holiest of the followers of the Lamb in all ages. Christians who love to celebrate those days as the Church would have them celebrated, are therein united with the great company of the faithful who, from the apostles' days, have served our Lord Jesus Christ in sincerity and truth. They who are adverse to them, or contribute to bring upon them obloquy, or expose them to neglect, therein sever themselves from that holy band, and make common cause with the multiform oppositions to the true Gospel of Christ which modern heresies and schisms have devised.

Those whose Christian principles and affections are of that Catholic character which distinguishes the genuine evangelical system, will, it is hoped, feel an interest in, and unite with the author in humbly supplicating the divine blessing upon, consideration of the three heads, that the observance of Saints' Days is not improper in itself; that it is consistent with primitive usage; and that it is very suitable and edifying.

The service of God, and the promotion of his own spiritual welfare, are the chief duty of man. The present short and uncertain life should claim but a small portion of his regard, when compared with that eternal existence for which he is destined. The world, even in its most fascinating pleasures, its most profitable pursuits, its richest advantages, and its highest honors, should be infinitely lower in his esteem, and in claim upon his affections, his solicitude, and his time, than the service of God, and the care of his soul.

These are the great principles on which are founded the precious precepts of revelation; and whence emanate the duties on which it sheds the light of divine truth; for the discharge of which it promises the aids of divine grace; and for the acceptance of which it discloses the merits of a divine Redeemer. In the same revelation too, we have set forth, besides the service which God requires of us, and the characters and lives proper to intelligent, responsible, and immortal beings, the means which He has appointed, and promised to bless, for our obtaining ability for the discharge of duty.

Among the most important of these is the worship of God. The Christian is to engage in this, in the privacy of retirement, at the domestic altar, and in the public assemblies of the Church. To the last—which is in more immediate connection with the present object—the most invaluable blessings are promised in Holy Scripture; and it is therein enforced by the most positive commands, the most moving exhortations, the highest encouragements, and the most pointed and interesting exhibitions of examples of the discharge of the duty, the benefits of its performance, and the sore consequences of its neglect. The divine hallowing of one day in seven, is an especial provision for its stated and solemn recurrence. But this appointment was by no means intended to be of an exclusive character, and thus to stand in the way of the sacred appropriation of any other time. In accordance with the nature which God has given us, and for good purposes which He, in His infinite wisdom, saw would be thus best answered, He herein provided that we should never have excuse for sacrificing attention to spiritual and eternal things in favor of those which relate to time and sense, and neglecting His service for that of the world. This is an invaluable end to be answered by His perpetual decree that one day in seven should be hallowed to Him. Under that dispensation of God's Church in which this hallowing of every seventh day was inforced with peculiar strictness and rigor, other days and seasons were also set apart by divine authority for religious observance; and the apostles and other first preachers of the Gospel were wont to add to the due solemnizing of the Lord's Day, *daily* observance of public worship and instruction.

When we reflect on the exalted privilege of being allowed to associate for the worship of our God and Saviour; on the invaluable blessings which the divine word teaches us to expect will attend the faithful and devout performance of that duty; on the large returns of gratitude and love that we owe to our Almighty Lord; and on our great and constant need of His mercy and care; we surely cannot withhold our hearty assent from the propriety, wisdom, and usefulness, of a system which often calls to public worship on days proper to the world's concerns. And on no principle consistent with true evangelical piety, can we separate our sound feeling on this subject from peculiar interest to our devout sensibilities, by connecting with such oft-occurring services, the commemorations—which olden spiritual intelligence and devotion established, which Catholic usage has uniformly sanctioned, and on which the "Anointing Spirit" has shed abundant influences of blessing from on high—that celebrate the holy character, labors, and martyrdoms, of God's first chosen instruments for braving the dangers, and achieving the victories, of the good fight of "the faith which was once delivered unto the saints."

The waywardness of the natural heart, which once perverted this godly observance to purposes of superstition and idolatry, makes another demonstration of enmity to sound religion's ways, by endeavoring to load it with the same obloquy, even when, in the light of the divine word, it has been recovered to the Catholic purity whence it had fallen. This perverse and wicked misrepresentation is satisfactorily answered to honest minds by the Church's solemn protest against "the Romish doctrine concerning invocation of saints," as "a fond," that is a foolish, silly "thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God." The Papal devices of raising departed saints into objects of adoration, invoking their prayers, propitiating their favor, seeking their protection and guidance, consecrating to them votive gifts, and offering to them lauding and magnifying addresses, are all rejected by the Catholic reformation. Ample evidence of this is afforded by our Saints' Day services. Their principal feature—selections of Scripture—commemorate, where such detail is found in the Bible, important events in the lives of the saints, and always enforce those great articles of the faith, and principles of religious and moral duty, the inculcation and influence of which were so effectually furthered by their labors, their characters, and their sufferings. The collects proper to those days contain a devout recognition of God's mercy in blessing the Church with those great and good men, and humble supplications that it may be sanctified to our spiritual and eternal good.

The earliest ecclesiastical historians bear testimony to the fact that Christians were wont, on stated days, to assemble at the graves of the martyrs, and there commemorate their acts, thank God for their pious examples, holy lives, and happy deaths, and pray that they may be blessed to the increase and welfare of the Church. The day of the martyrdom of St Ignatius was celebrated by the Church at Antioch, of which he was bishop, within a few years after the death of the apostles. The same act of piety was practised by the Church at Smyrna in memory of their martyred bishop St. Polycarp. The custom was general in the Church, with reference both to the saints whose record is found on the inspired pages, and those whose piety and Christian labors and sufferings rendered them eminent in later days. Unfortunately, however, the purity, simplicity, and godly sincerity of primitive devotion giving way to the intrusions of error, this scriptural and holy custom, like almost all else in the Church, was exposed to sore and growing abuses. The distinguishing title of Saint came to be lavished with impious profusion; and the calendar filled with a mixture every way unnatural, discreditable, and abominable; and the Saints' Day Services were filled with wicked superstitions, falsehoods, and idolatry. This was a part of the grievous mass of corruptions which called the friends of the Gospel's Catholic system of faith and piety, to the painful, hazardous, and momentous work of the thorough reformation of the Church. That portion of it whence ours has proceeded, maintained throughout this work, a judgment, caution, and moderation, connected with an indomitable firmness of purpose, and fearlessness of act, illustrative of the sound learning, the true wisdom, the enlightened and conscientious piety, the Gospel discrimination, and the pure Catholic principle and affection, which were needed for *that* protestant work, which would be a genuine Christian *reformation.* That Church was thus governed in the matter now before us. Finding in the calendar much that holy Scripture and ancient authors proved to be right and proper, and accordant with the Gospel as Christ and His apostles had left it in the world, she aimed, not at the destruction of the calendar, but at bringing it back to conformity with primitive Catholic principles and usages. For the more effectual accomplishment and permanent security of this, she established the general principle of retaining in it such names of saints only as are chief among those had in honor in the word of God.

Thus restored to the true character and position in which it was an original companion, and a practical development, of the faith and order which Christ gave to His Church, and left with His apostles to be transmitted, with His promised presence, even unto the end of the world, Saints' Day commemorations claim our reverent and devout observance. This never can be refused on principle by those who, in any civil or social department, would cherish observances in memory of the virtues, acts, and services, of men whom they would have in honor. Christians who do so should be ashamed of aught of reluctance or opposition to the Church's memorials of those who were God's chief instruments in bringing and securing to us the invaluable blessings of the Gospel, in braving the great difficulties which opposed its first establishment, and in vanquishing the enemies which stood up and took counsel against it.

The Church, it should further be observed, does not make *sabbaths* of these days, by requiring on them a rest from our secular callings. She acts therein on the great and essential Gospel principle that religion is a thing not to be *severed from* our worldly duties and responsibilities, but to be mingled with them, to furnish the proper rule and measure of their fulfilment, and be a perpetual warning of, and check against, the many and serious dangers which they threaten, if not under the constant influence of religion. All her provisions for their observance can be attended to without any material withdrawing from secular occupation—not a whit more than is often given to worldly objects in no way connected with duty or interest. No reflecting person, who has a reasonable regard for his moral and spiritual character, can fail to see that much good, comfort, and enjoyment, even in reference to this world—yes, and substantial and permanent worldly *interest* too—must ensue from frequent presence, with due care and attention, on services so fraught with instruction, so contributive to virtuous feelings, and so interesting to virtuous sensibilities, as those provided in our ritual. And the more such a person is under the happy influence of the genuine faith and piety of the Gospel, the more will this conviction assume the solemn form of deep spiritual concern, and expand itself in all the legitimate interest of heart, mind, soul, and strength, in an evangelical seeking of the great and precious promise which covers all that the Christian can desire in both the life that now is, and that which is to come.

A circumstance which, it is to be feared, contributes not a little to the small encouragement often given to the pastoral fidelity which provides for the public celebration of these days, is, that that celebration is usually unaccompanied by a sermon, or other instruction of his own by the minister. The spirit of this objection engenders a profane indifference for what is termed *Prayers only,* very much opposed to the due influence on the heart of evangelical faith and piety. There is nothing good in this world which man's depraved ingenuity is not prone to torture into ill—no evil extreme which it is not apt, instead of correcting, to exchange for an opposite extreme, equally removed from the right way. There can be no doubt that what is usually termed the ordinance of preaching, was (among the corruptions whence the reformation delivered the Church) altogether too much neglected. There is in every community, or large body of people on whom the personal efforts put forth in such religious instruction and exhortation as the qualifications of individual pastors can supply, are decidedly the most likely means of producing a favorable religious impression. In rightly dividing, therefore, the various instrumentalities by which the Church's high and holy trust is to be fulfilled, due provision should be made for sermons, lectures, or exhortations, by its pastors. Many protestant bodies, however, make this too prominent, to the danger of an undervaluing of the offices of prayer, and of the solemn reading of Holy Scripture. The Catholic reformers in England, on the other hand, while restoring preaching to its proper rank in the ministrations of the sanctuary, did not sacrifice thereto the just claims of devotional acts, and of the reading of the word of God. While their liturgy provides for *these* twice every day in the year,* its ordinary provision for *sermons* applies to but one occasion on each of the Sundays and Holy Days.

The expression above, "what is *usually termed* the ordinance of preaching," was adopted advisedly. As far as preaching means the public explanation and enforcement of the Gospel message, it is wrong to suppose that it is limited to the preaching of sermons. Every one of the offices of the Church, especially in reference to the portions of Holy Scripture included in most of them, is richly fraught with such explanation and enforcement. In the performance of them the minister is truly a preacher of the Gospel. When present at them, the people are witnesses of the preaching of the Gospel, and have thereby laid upon them all the responsibilities growing out of that inestimable privilege. It is therefore an entirely false view of the subject to regard a plea in behalf of frequent "Prayers" without sermons as derogating in the least from a just value for the preaching of the Gospel; and as far as the inculcating of such a view tends to bring the Prayers into disrepute, its effect is decidedly unchristian, and perilous to the souls of men. And as decidedly of the opposite character are efforts for maintaining for the Prayers their proper hold on the Christian's regard, for encouraging his diligent attention to them, and for impressing upon him a due sense of *their* claims as means of growth in Christian knowledge and virtue.

The Christian who cherishes in his heart the true faith of the Gospel feels the force of *that* proof that they *are* such means, which the Holy Ghost testifieth in His revealed promises touching prayer and the ministry of God's word. Besides the natural impression which the services of the Church cannot but make on an intelligent, attentive, and serious mind, he doubts not that to those whose firm trust is placed on those promises, on the principles and in the spirit of the Gospel, the prayers of the Church, and her solemn reading of God's word, will be attended with an especial and supernatural blessing.

While in their proper place, and their proper degree of observance, sermons are of great value, they are not without danger of encouraging a mixed motive in attending public worship, not favorable to true piety. There is danger—whose observation does not convince him that the evil is rife in the Christian world?—of their fixtng the attention too much on the *man,* his talents, his eloquence, his ingenuity, his address; of their leading persons to go to Church to hear the *preacher,* when they would not go to worship God, hear His holy word, and listen to the exhortations and instructions of His Church. This must be a hinderance to spiritual growth, and tend to foster the grievous and dangerous error that piety consists in no small degree in tastes and feelings and satisfactions, and that men are sound in the faith and may rest satisfied with their religious opinions, in proportion to their agreement with the preacher.

Attendance on familiar services—and the more familiarized by attendance the better—in which there is nothing new anticipated to create a suspension of interest, and when its turn has come, to enlist curiosity, tempt to criticism, and engender gratification, or disappointment, or indifference, as the case may be, is well fitted to withdraw the serious mind from extraneous feelings and views, turn it within itself, and engage it in the work before it as one of reflection, and mental and spiritual adoption, rather than of inquiry, curiosity, examination, or analysis. The question is, not so much what the minister is saying, as how what he says is received; not so much what the prayer *is,* as how far it is made one's own sincere and devout offering.† All which is obviously eminently favorable, as a means, to the cultivation and strengthening of a spirit of humble, reverential, and practically efficient, devotion.

It may further be remarked, that when a Christian congregation meet simply for prayer and hearing God's word, the circumstance is peculiarly favorable to a strengthened influence of that spirit of faith which leans with full and confiding trust on the promises and grace of God, with less danger of having this deteriorated or neutralized by undue dependence on human appliances.

Surely those pastors who extend to their *flocks opportunities of enjoying the holy day* and prayer day services are using an important means of cherishing among them the principles, spirit, and practice of sound evangelical piety. And surely they who are herein most faithful, give the truest evidence of the sincerity of their desire "to banish and drive away from the Church all erroneous and strange doctrines contrary to God's word;" and to "give faithful diligence so to minister the doctrine and sacraments and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the commandments of God."

A peculiarity of some of the Holy Days, on which it may be proper to say a word, is the Church's appointment for them of lessons out of the Apocrypha.

This collection of writings is so called from a Greek word signifying *hidden;* probably because, although they have always been held in great reverence by the Church, satisfactory evidence could not be *found* of their *canonicalness,* or being of *that* inspiration which characterizes the books which the Catholic Church retained as preeminently Holy Scripture, at its reformation from papal corruptions. It is to be remarked, however, that our Church does not adopt the term Apocrypha, any further than as it stands at the head of these books, when they are bound up with the volume of her received version of the *Holy Bible.*

Two classes of Christians object to the Church's provision for the reading of these books: Protestant dissenters, and Churchmen *who* suffer themselves to be alarmed and influenced by dissenting objections. Both these classes seem to forget, in this matter, the reverence they profess for the reformers. Sentences from the Apocrypha were mingled with those from the canonical books in the Communion Office, drawn up by Cranmer and his associates, and have been continued in the corresponding offices ever since used in the reformed Catholic worship in England and in this country. The English reformers provided, and the English Church, ever since their day, has retained, a much more extensive use of the Apocrypha as lessons, than has been adopted by the American Church. Our homilies, whose evangelical truth and purity are so much and justly lauded, and which are so familiarly quoted as the authority of the reformers, clearly speak of Apocryphal books as scripture, as containing the language of the Holy Ghost, and one of them as furnishing the authority of "the Prophet Baruch."

The amount of it all is, that the Church, although not having Catholic authority for considering the Apocrypha as canonical, yet reverences at least the portions of it which she requires to be read, as imparting sound scriptural teaching, as the fruits of the Holy Spirit's influences on the hearts and minds of the writers, and as thus holy Scripture in an extra-canonical sense; not as of authority in matters of faith, but of great practical utility touching the requisites of religious and moral duty.

The reading of these books in public worship cannot be consistently objected to by those who have little or nothing to do with the reading of the Scriptures on such occasions; and if they are read at all, give to them but a tithe of the time allowed to human notes, comments, and descants claiming to be founded on them. Those who belong to the Church, who love and revere her, and who respect the memory of her reformers, will, it is hoped, see the inconsistency of *their* objections with Christian duty and filial submission.

Of the saint this day commemorated we have but scanty historical notices, and they not of inspired authority.

His title Evangelist appears to have been originally applied to the various orders of Christian ministers; but has long been considered as more especially appropriate to the four historians of our Saviour's life. It is derived from a Greek word signifying good message or tidings, in old English, god or good spell; whence the word *Gospel;* indicating generally the Christian system, and particularly the several inspired histories of our Lord.

His "Gospel" is the only writing which St. Mark has left to the Church; in composing which he is supposed to have been assisted by St. Peter; by whom he was probably converted to the Christian faith, and of whom he appears to have been a constant companion. He travelled very extensively in his ministerial labors, and was at last, after cruel and lingering sufferings, crowned with martyrdom. B. T. O.

We are governed by the authority and judgment of divines in matters of religion; by physicians, in cases concerning our health; and by every tradesman, in his proper calling.—*Bp. Thomas Wilson.*

He who sacrifices religion to wit, like the people mentioned by Aelian, worships a fly and offers up an ox to it.—*Bishop Horne.*

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* I rejoice to say that since the above was written, a year or two ago, this friend also, S—— himself, who is a young clergyman in this Province, has fully recovered from the baneful influence exerted upon him by two or three older clergymen of unsound views, and that he is now as Catholic in principle as he is Christian and zealous in his conduct as a parish priest.

* And more frequently if Morning Prayer, Litany, and Communion be celebrated as distinct services.

† In natural connection with this point, the author is reminded of an anecdote related to him many years ago. A venerable and truly devout lady, long since gone to her rest, was asked, in reference to a somewhat favorite young clergyman on whose ministrations she had attended, whether she did not think he read the service remarkably well. "I do not know," was the reply, "I was saying my prayers." If her devotion was not of that very high order which produces *extraordinary* abstraction from the world, this was evidence that the clergyman concerned was indeed a good reader. He who can succeed in so leading the devotions of the people as to withdraw their attention from himself, unattracted by peculiarities, blunders, bad reading, or affected attempts at good reading, and fix it undividedly on their prayers, must be a much better reader than can be made by all the rules of rhetoric.

For the Churchman.

Liability of Church Property.

Mr. Editor,—Reading yesterday one of our city papers, I was struck with the reported judicial Opinion which I enclose. Of its accuracy I can say nothing, as I am not a lawyer; but the judge is unquestionably a gentleman of learning and ability. The immediate application of the principles announced in the Opinion is interesting. Their ulterior efficacy, however, if adequately sustained, may be found exceedingly important.—Whether these or similar principles *will* be sustained, is an entirely different matter. If yea, then *in glande quercus;* and the little shoot may be HÆRES ARBORIS.

Philadelphia, April 8th.

Lancaster Common Pleas.

John Beam vs. The First Methodist Episcopal Church of the City of Lancaster. No. 87, April Term, 1846.

OPINION OF THE COURT.—This case comes before the Court on exceptions to the report of commissioners under the act relating to mechanics' liens. The commissioners were appointed to "define the extent of ground necessary for the convenient use of the building," upon which the liens are alleged to exist. The building referred to is a church edifice; and the commissioners have included in their report the graveyard, and also a portion of ground at present unoccupied, which they recommend to be sold with the church building, because it would be useful for the site of a "parsonage house."

Christianity is held to be part of the common law, and Sir Edward Coke designates a building intended for the celebration of its rites as the "mansion house of God." In this he had the authority of the Saviour, who designated the temple as "His Father's house," and drove out the "dealers in oxen and sheep," and "overthrew the tables of the money changers," because it was not lawful to make it "a place of merchandise." A religious corporation in this country stands in the place of the *parson* in England, who, as a corporation sole, holds the legal title to the estates of the church. But those estates could not, at common law, be seized under writs of execution directed to the sheriff. If upon a common *fieri facias*, the sheriff returned that the defendant was "a beneficed clerk, and had no *lay fee* in his bailiwick," a writ was issued to the bishop of the diocese, in the nature of a *levari facias* or *fieri facias*, to levy the debt and damages *de bonis ecclesiasticis*, and thereupon the bishop sent out a sequestration of the *profits of the benefice*, directed to the church wardens, to collect the same and pay them to the plaintiff till the full sum be raised. 3 Blackstone's Commentaries, 418. Even the King, who had always the right to seize in execution the lands of his debtor, could not order the sheriffs to levy upon ecclesiastical estates, but was obliged to have recourse to the writ of sequestration, directed to the bishop, under which the latter was bound to take care that out of the revenues of the church the duties of the church should be provided for. 3 B. & P., 327. And after the statute of Westminster 2d gave the remedy of *Elegit* to the subject, it was considered that the statute did not authorize the seizure of the glebe, belonging to the parsonage, nor of the churchyard, for these were each *solum deo consecratum.* Gilbert on Executions, 40; 2 Cruise's Digest, 72; Jenkins' Rep., 207; 29 Edw. 3, 44; 21 Edw. 4, 45; 3 B. & P. 327–8. Upon the same principle it was held that the assignees of an insolvent parson could not recover, in an action for the use and occupation of the glebe land, parish church &c., although they were included in the schedule and assignment. 3 B. & P., 321.

It is true, that in the country from which we derive our common law a particular form of worship is favored by the government; while, under our own free institutions, all Christian denominations are entitled to equal privileges; but the obligation to support rational piety is common to all nations, because it is "the firmest support of lawful authority," and the highest "pledge of the people's safety." *Vattel*, 51. It is evident, from what has been said, that if we construe the lien law to extend to houses for worship, or permit religious corporations to be dispossessed of their places of devotion, by means of judicial process, we deny to religion the protection which it received under the laws of our English ancestors, and we must draw upon our own practices for the precedent. The facilities for administering justice, for travelling, for transportation of merchandize, and for healthful recreation, are so far protected that a court-house, a jail, or a public square, could not be sold by the sheriff. And, until the act of 16th June, 1836, gave to sequestrators "*all* the powers of trustees appointed under the law relating to insolvent debtors," it was generally thought that neither turnpike roads, railroads, nor canals, could be sold for the payment of debts. And, even in cases of a sale of these works, under the general powers conferred upon the sequestrators, there is a careful provision, by virtue of which, in cases where "the public have an interest," the court may order that "the revenues shall be applied, in the first place, to keeping the works in repair."

The revenues of a religious corporation, and the *profits* of all property held by it, are doubtless within the reach of the creditor, by appropriate process. And it is well worthy of consideration, whether all who deal with it do not contract upon the credit of these resources alone? But, as this is a question of great importance, it is left for further consideration; because we can dispose of this case, for the present, upon another point. A lien is claimed against the grave-yard. The sale, by the sheriff, of edifices dedicated to the worship of God, is sufficiently repugnant to the feelings of a Christian people, without making "merchandize," also, of their places of burial. The ground, in this case, consists of two lots, fronting on Walnut street, which were dedicated to the purposes of Christian burial about fifty years ago. On the faith of that dedication, many families have deposited therein the remains of their relatives; and many grave-stones and monuments have been erected to their memory. Within a few years, the congregation purchased a lot, fronting on Duke street; on which the new church building has been erected. It is true, however, that the rear of the church lot adjoins upon the rear of one of the grave-yard lots.

It is not possible to believe that the congregation, in making the new erection, intended to hazard a change of ownership, or uses, so far as respects the burying ground. Nor is it probable that the honest mechanics engaged in erecting the new building imagined they were acquiring a lien on the graveyard, with its tombstones, and monuments, and mouldering remains. It is fair to presume that neither party intended either to disturb the repose of the dead, or to do violence to the feelings of the living.

Although "burial and the administration of the sacraments" are usually considered the distinguishing characteristics of a parish church in England, (2 Inst. 363, 2 Com. Dig. 304,) they are not always its constituents under our system of toleration and diversity of opinion and practice. In this case the ground was used for the purposes of sculpture long before the building was erected, and it may be equally useful to the congregation after the new building shall be sold. It is not necessary for the enjoyment of the building, "for the purpose for which *it* was designed." The building was designed for the worship of God—the ground for the burial of man—the one for the edification of the living—the other as a receptacle for the dead—the purposes, although frequently combined, are entirely distinct in their nature. The lot which fronts on Duke street is quite sufficient for the convenient enjoyment of the building as a place of worship. The Commissioners erred in including the grave-yard in their report, and for that cause the report is set aside.

ELLIS LEWIS.

For the Churchman.

Caution to Parents and Children.

From a secular paper.

"A boy about twelve years of age, met with a singular, and probably fatal, accident on Boston Common on Wednesday last. He was playing with a bow and arrows, and having shot an arrow, with a heavy steel barb, perpendicularly into the air, it descended and hit the boy upon the head with such force that it penetrated his cap and sunk deeply into his skull. The arrow was drawn out by the *force of a lever*, and the little fellow is so badly injured that he is not expected to recover."

For the Churchman.

Mr. Editor,—The clergy find frequent cause of mortification and sorrow at the tenacity with which men cling to earthly things.

It is not uncommon that when a Christian is dying, he seems happy to leave the world, and in ecstatic hope welcomes the summons that bids him hence. Yet, strange to say, many persons such as these can hardly ever be persuaded by their dying act, to do anything to promote the religion which they profess so much to love. They cannot seem to let go of their money.

This anomaly has always heretofore puzzled us, and the only solution that we could give was, that it is the ruling passion strong in death. Now, however this action, or rather want of action on the part of the dying Christian seems no longer an anomaly, but a natural consequence of the present state of religion.

Men are anxious to save their souls, but they *will* make money. The "Great Head of the Church," it is true, has declared that we cannot serve God and mammon; but in spite of this we find men, even *teachers*, devising ways to serve both.

When I say *teachers* I do not mean that the ministers of God are actually seeking the way to serve mammon, but I do mean that by yielding to the world; permitting those under their care to make their worldly their chief concerns; not only by permitting but in effect inviting them to do so, by letting "the habits of society and the genius and spirit of the age" interfere with and overrule what Religion and the Church plainly require; they are, in effect, serving mammon. This spirit of yielding to the world by the Church began in small matters, but has now extended to such a degree, that the world thinks it must rule the Church, not the Church rule and sanctify the world.

This is why I think it no longer strange that men in their dying hour should still cling so fondly to what is the result of all their labors. The minister has not permitted the protest of the Church against their course of life to be heard, through fear of offending the world, and raising the cry of "spiritual tyranny," "priestly interference," "monastic institutions," "*Puseyism*," &c. &c.; and these men cannot but think, that, as Heaven's sacerdotal ministers have let the concerns of God wait upon those of the world, in their connexion, as such, with them, they are not called upon to let their worldly wealth go to the service of God.

These reflections were suggested by reading in the "Episcopal Observer" an article on "Daily Prayers in Churches." The writer's object is to prove that "daily prayers" in church are not only impracticable and useless but even worse than useless, wrong. His main argument against them is founded on money. He says:—

"However beautiful as an idea, for the use of edifying, the Cathedral service of England, and Wednesday and Friday morning prayer the year round in this country, are almost absolute nullities. How and by whom are they attended in England? With few exceptions by *paupers* and stipendiaries."

In other words the Church must *humor* the worldly affections of the people, and not ask so "costly a sacrifice" of time in prayer to God. As to those that do attend, the writer's feelings seem to be somewhat akin to those of the driver of the workhouse hearse who sang,—

Then rattle his bones over the stones,
He's nought but a pauper whom nobody owns.

A favorite subject against which the *Evangelical party* love to declaim is self-righteousness. Is a man exact in the performance of his religious duties, regardless of worldly prejudices? His ear is assailed with the words "phylacteries," "Pharisees," "corners of streets," "self-righteousness."

Now this same self-righteousness of the Pharisee, although its spirit is ever the same, does not always show itself in the same form. It may show itself in that form which is so loud in its condemnation in others, nay, it shows itself in our readiness to detect it in others, and create ourselves the "judge of another man's servant." It exists in that form of pride for what we may think our "spiritual and internal" virtue, whereby we thank God not for what we do, but for what we do not.

"I do not bow at the name of Jesus—I do not attend daily prayers in church—I make no prayers at the corners of the streets—I am no *Puseyite*—I thank Thee that I am not as other men are—*self-righteous.*"

Such words as these may perhaps never be uttered, but that the thought exists in the heart is too evident from what we daily hear and see. Let us look at the first sentence of the article in question:—

"Few things require more courage than for a *good* man to set his face against any thing which has the show of superior sanctity. Yet that it sometimes becomes a duty is clearly evident from what the Saviour himself says of the way in which the Pharisees of his time worshipped."

It is the "duty" of a "good man," the writer proclaims it, and therefore takes upon himself the task. Does *he* talk about the *show* of "superior sanctity?

"The first question," he says, "occurring to the mind on the whole subject is. 'Who hath required this at our hands?' Hath the Great Head of the Church? If so show it in the great statute book, or at least show it by reason of its perpetual fitness to the good of edifying."

It would be a sufficient answer to the above to ask, Who hath required at our hands public service on the Lord's day? "Hath the Great Head of the Church? If so, show it in the great statute book." It cannot be shown any more than the argument of daily service. "Show it by reason of its perpetual and universal fitness to the good of edifying." An appeal would be justly made to experience. Perhaps since the Reformation there has been but little experience in daily prayers to refer to. But this exact and logical writer attempts to prove that it is not *universally* fitted to edifying, because, "in our own country the rural and agricultural population, compared in numbers to the dwellers in cities, towns, and villages, must be very nearly as nine to one," because of the great distance from the church of many, it would occupy so much time that the necessary affairs of life would have to be neglected.

"If daily prayers in church be the especial duty, or the exalted privilege of any Christian, why not of all? If attendance upon them would waft our city and village population upon the wings of seraphic devotion towards the third heaven, why has a harsh and unjust Providence deprived nine tenths* of the population of all Christian lands of the possibility of being thus benefitted?"

Passing over the easy and delightful manner in which the writer has glided from "our own country" to "all Christian lands," we will stop to admire the logical accuracy of his reasoning.

It is not right because it cannot be universal.

It is not universal because *in our land* nine tenths are deprived of the benefit.

Now we might with as much justice say that the earth is not universally adapted for habitation, because there are upon it districts in which man cannot live; that Christianity is not universally fitted for man, because there are millions living without the possibility of knowing of Christianity. The "Episcopal Observer," the organ of the "Christian Alliance," by its own argument must acknowledge Protestantism to be all wrong, since of Christendom only a fraction over one tenth are Protestant.

The writer after having endeavored to prove that the Church of England did not, in forming her Calendar, contemplate daily service, admits that it was designed to be celebrated in Cathedral Churches. Its practice, he says, originated in monkish and feudal times, when the rural inhabitants were daily obliged to seek shelter in baronial castles, fortified monasteries, and garrisoned towns, when private relations were little known and family prayer seldom practised. To the writer, such characters as we know of, who "did not call any thing their own, but had all things common," must have according to the selfish and exclusive disposition of the "spirit of the age," seemed very stupid. The Catholic spirit of Christianity whereby we know one another as brethren in the Lord does not suit the spirit of the sects, it is not in accordance with the principles of the Reformation, and therefore whatever tends to keep alive this Catholic spirit is styled Romish, Puseyistical, made a "by-word and an abomination."

"It is chiefly on account of its undervaluing, and the danger of its interfering with, family prayer, that this effort should be resisted. Resisted! It is hardly necessary that it should be resisted by voice or pen, or the array of ecclesiastical authority. It is effectually resisted by the unreasonableness of the demand * * * and it is effectually resisted by the habits of society, and the genius and spirit of the age." It undervalues and interferes with family prayers, how and with whom? How, we cannot discover, and it can only be with those to whom prayer of any kind is a burthen, and who have every predisposition to shirk the duty. Will it be said that daily service nourishes these predispositions? then it must be that prayer defeats its own object, and does not encourage the spirit of prayer. But the practice of daily prayer in churches is effectually resisted. O most noble triumph! Listen, you whose duty it is to wean men from their affection to earthly things, a Christian boasts that it is overcome by the "*habits of society*," by the *money-making, mammon-serving* "spirit of the age."

We cannot take leave of this matter, Mr. Editor, without recommending to the author's careful study a work of Dr. Whately, not on theology indeed, but logic, and without, at the same time, apologizing for troubling you with any notice of such a miserable and childish production as the one we have been considering; but it is the leading article of a magazine, boasting *three editions*, and highly recommended by *four* Bishops.

B. H. E.

For the Churchman.

Mr. Editor,—I have been pleased of late to see in several places a reference to the commemoration of the dead, and intercessions for them in our prayers, which indicates an increasing attention to this subject. The last number of the TRUE CATHOLIC, in noticing a recent publication which it appears has spoken favorably of this primitive practice, expresses its decided disapprobation of the usage. I was surprised to see this from that source, as I supposed there was no difference of opinion on this subject among sound Churchmen, and especially as the principle and practice are both sanctioned by our House of Bishops by means of Wheatley's Commentary on the Common Prayer, which they have recommended as the text-book for students.

On seeing this remark in the True Catholic, I immediately set myself to reconsulting the authorities; and among others I looked at Bishop Brownell's Family Prayer Book, to see the construction that he by his quotations had put upon the last clauses of the Prayers for the Church Militant and the Collect in the Burial Service. In the last mentioned place I noticed a quotation from Bishop Sparrow, which I immediately saw to have been changed from the original, in the very point to which my inquiries were directed. Bishop Sparrow, *as quoted by Bishop Brownell*, says, "Lastly, a prayer *for our consummation* in glory and joyful absolution at the last day." Is it possible that Bishop Brownell would falsify an authority? I can hardly believe it: and yet in the only edition of Bishop Sparrow's *Rationale*, to which I have access, that of Oxford, A. D. 1840, the passage reads, "Lastly, a prayer for HIS AND *our* consummation in glory," &c. By Bishop Brownell's quotation, Bishop Sparrow would appear to have understood the Collect as *not* praying for the dead: while Bishop Sparrow himself expressly says that he did understand it as including the dead with the living in the prayer. Bishop Brownell has changed Sparrow's authority, in relation to the prayers for the dead, from an affirmative to a negative. Sparrow is an authority of the greatest weight, and it seems to me a matter of no slight importance to have his authority falsified in this Commentary on the Prayer Book, which is most extensively circulated and used among our people. With Bishop Brownell's expression of his own opinion, we could find no fault; but we certainly have a right to complain when we see the very highest authorities, by a change of their sentences, made to say directly the contrary of what they intended and did actually say. It has occasioned me no small degree of surprise and pain, to discover this in one for whom I have always entertained so high an opinion as I always have for Bishop Brownell.

J. P.

For the Churchman.

Mr. Editor,—As "everlasting life" is the great object which the Christian should have in view in living the life that now is, the collect for the Feast of St. Philip and St. James the Apostles, presents a deeply interesting subject of practical and devotional meditation. It recognizes the great principle that "truly to know Almighty God is everlasting life;" and then prays that we may have that knowledge. This blessing it represents as one with perfectly knowing Jesus Christ to be "the way, the truth, and the life"—the way, by being, as our Mediator and Intercessor, our only means of enjoying God; the truth, by revealing the appointed mode in which that enjoyment is to be secured; and the life, as by whom alone those divine influences are experienced whereby only spiritual life can exist and be cherished in us, and develop energies necessary to the attainment of holiness and virtue; and we be enabled to "steadfastly walk in the way that leadeth to eternal life." And lastly, all this is set forth as to be embodied in that fulness of the Gospel of Jesus Christ—its faith and holiness—which consists in following the steps of the holy Apostles as they followed Christ. With such thoughts deeply cherished, controlling their principles, and warming their affections, let the clergy and people of this diocese pour out their souls in prayer to God in its behalf.

FAITH.

For the Churchman.

NEW YORK, 18th April, 1846.

Mr. Editor,—The absurdities noticed by your correspondent "Metropolis" on the subject of advertising sermons, are altogether so glaring, and are now of so frequent repetition, that I begin to hope the good sense of the laity will put the whole down, by refusing to countenance exhibitions so paraded. It has ever been a failing with the few in our Church who are unable to attain notoriety by any other process than finding fault, to assume to themselves a species of overweening self-righteousness antagonistic to the attractive humility of the Catholic Church. What a fortunate peg has "Tractarianism" been for these restless spirits, and how still more adventitious that some few morbid minds have been so far deluded as to dream away their salvation! It is food for unutterable declamation, and the melancholy spectacle is exhibited to us, of seeing notices published for Churchmen to congregate and listen to denunciations against a few misguided men, when charity calls upon us to pray for their forgiveness, and that they may see the error of their way. Alas! alas! when was fanaticism other than a source of persecution! When was true religion other than tolerant, long-suffering, and charitable? We have but to cast our eyes on the schismatics around us, and tracing their denunciations of each other even in the things of this life, return to the bosom of our Church with renewed love and affection.

It has been so from the time of Arius down, and will be so, I fear, while our wayward spirit looks more to the puffing up of self than the aggrandizement of the Spirit and the extension of the love of God.

Yours respectfully, ROBERT COURT.

P. S. I was amused to hear that a "shining light" of this school had seriously offended a leading spirit of his vestry, by denouncing his flock as being "as hard as iron,"—(literally the words reported to me.)

For the Churchman.

Is Dr. Tyng a Churchman or not?

Dear Sir,—I send you the enclosed, cut from the New York *Mercury*, that you may see what our dear brethren of *other* Christian denominations think of Dr. Tyng's late *flourish* at the Broadway Tabernacle. Is it not pitiable to find a person in his station, thus catering to obtain popular applause, at the expense of wounding and betraying the Church, of which he is the sworn minister? Bishop Hopkins's late "*humble* address to the Bishops, Clergy and Laity of the Protestant EPISCOPAL Church," (the underscoring is mine) would have been better directed, it seems to me, against "tolerating those among our ministry," who hold the tenets and teach the doctrines of the *sects.* There is a stronger tendency, just now, in our "Christian body" towards the latter class of opinions than in the direction of Rome—of which, I think, the Bishop's "Address" itself is no small evidence. See, for instance, his exposition of the meaning of the 11th and 12th Articles of *Religion*—the whole of which Articles, it may be added, he magnifies into being considered articles of *faith*—thus making the American Church to be guilty of adding more articles to the Creed than the dreadful Pope Pius himself. The extract is below.

Yours, &c. CONSISTENCY.

Messrs. Editors,—It would seem, judging from the language used by the Rev. Dr. Tyng, a few evenings ago, before the Colonization Society, that the Episcopal Church in this country, is abating somewhat of its exclusive claims. In passing a well merited encomium on the Methodist brethren at Monrovia, the Doctor exclaimed with his characteristic energy. "What care I for official sanction or authority descending through a long line of regular hands, coming from any channel or any antiquity, when there is evidence like this, of the spirit of my Master." This sentiment elicited a great deal of applause, and is essentially the ground that was taken by Dr. Potts in his newspaper controversy with Dr. Wainwright, on the question whether there can be a Church without a Bishop. In that discussion Dr. P. maintained that the question of the Apostolical succession was entirely unimportant, and that nothing more was necessary to constitute a man a lawful minister, but the possession of the requisite endowments, and an invitation of the Church, calling him to the exercise of his gift.

A. B.

For the Churchman.

To the Rev. John W. Brown, Editor of the Protestant Churchman.

Dear Sir,—From your Editorial of the 18th inst. I make the following extracts:

"A clerical correspondent has sent us a copy of the Tract entitled "The way of living by method and rule," with the information that the objectionable passage quoted by our correspondent was expunged about six years ago, at the instance of the present Bishop of Massachusetts."

"A verbal message was sent to us by the *Agent* of the society, through a friend, who intimated his belief that a substitution had been made, on which we requested a copy of the Tract as now altered."

"Had we received it in time we should have appended a notice of the substitution above given to the article of our correspondent."

"In regard to the Tracts alluded to in these columns, we are ready to publish without curtailment any communications which the Executive Committee may see fit to make to us officially. But we shall not resort to other Journals for that information, which we think that the managers of the Tract Society are bound to furnish to our readers, as promptly as to the readers of other periodicals of the Church."

Had the editor taken one tithe of the time to ascertain the truth that he did to write the editorial, he would have avoided the promulgation of error and saved trouble. A note from him to the Agent would have been as promptly replied to as *his former notes were*, the distance between the two business offices being only about 200 yards, would not have required the time of a messenger beyond five minutes to have returned with the corrected Tract.

Your clerical correspondent was in error; he mistook occurrences. Dr. Eastburn, by his act, prevented the alteration of the Tract. The action of the Agent caused the alteration to be made.

If a verbal message were sent to the *Agent* it was never received by him, nor any knowledge of the matter until he saw it published in the Protestant Churchman.

"A friend who intimated his belief that a substitution had been made," stated especially to the Agent, that he assured the editor *he knew* it had been altered, (a pretty strong *intimation* truly,) and that the editor *promised* him he would publish a comment. *Promises* are sometimes forgotten.

"In regard to other Tracts alluded to in these columns." If the Tracts themselves "without curtailment" are not sufficient vouchers for the truth of their contents, I hardly think an "Executive Committee" will be specially appointed to devote their time to the correction of the editor's misrepresentations.

The Trustees of the society, always thankful for favors conferred on them, take pleasure in acknowledging receipt of funds from the friends of the institution, and by means of their annual statement, exhibit the disposition made of them, and of their proceedings in sufficient detail.

The Agent is at all times happy to see the ladies and gentlemen who contribute by their means to the aid and necessities of the less blessed with this world's goods, and takes especial pleasure in communicating any information in relation to the society's concerns that they may desire, and will cheerfully comply with any reasonable request that generous contributors may make.

The editor of the Protestant Churchman has published five or six different attacks on the societies—he has refused publishing any one of the replies sent him. From personal conversations he is fully apprised that the Agent admits no right on his time and services but from the benefactors of the institution and his agency; and he is not aware that the editor *ever has conferred a benefit on either of them.*

With due respect, THE AGENT.

The Churchman.

New York, Saturday, April 25, 1846.

Floyd Smith, General Agent, No. 12 John street, up stairs.

Notice.—Subscribers in the city who intend changing their residence the first of May, will please furnish information thereof as early as possible. The next number of "The Churchman" will be mailed on Thursday the 30th April, and delivered in the city on Friday and Saturday the first and second days of May.

The Churchman—Enlarged.—Having made arrangements to have the composition and press work of "The Churchman" done in offices other than those heretofore employed, the inconveniences consequent upon removal, renders it a matter of *necessity* that the first number of "The Churchman" ENLARGED should bear the date of the *ninth* instead of the *second* of May, at which time, without fail, Providence permitting, we intend to fulfil the pledge heretofore given to our patrons and friends.

Notice to Agents.—All persons holding funds belonging to "The Churchman" are earnestly requested to forward the same to this office with as little delay as possible, together with a list of the subscribers from whom they were received.

The books of "The Churchman" are now undergoing a thorough examination. Bills are in the process of being forwarded to such subscribers as appear to be indebted. Some few instances have occurred in which the bills were paid to Agents, who not having made their return to this office, the account still stood open against the subscriber himself. To prevent, as far as possible, the future recurrence of circumstances of a similar kind, Agents are respectfully desired to comply with the foregoing request; and also hereafter to make more frequent returns of the *names* of the subscribers, especially, who may have paid them. Such a measure is indispensably necessary for the preservation of entire accuracy in the books of the office.

By order of the Executive Committee.

FLOYD SMITH, *Chairman.*

"*An Humble but Earnest Address to the Bishops, Clergy, and Laity of the Protestant Episcopal Church in the United States, on the tolerating among our Ministry of the Doctrines of the Church of Rome.* By JOHN HENRY HOPKINS, *Bishop of the Diocese of Vermont.* NewYork: Harper & Brothers, publishers, 82 Cliff-street. 1846.

It was not until our last number was issued that we obtained a sight of this production. After a short preamble, the right reverend author remarks: "'The Churchman' of the 14th of March, 1846, just on the eve of announcing an enlargement of his paper, and a fixed resolve to make new efforts, assisted by a committee of laymen, to obtain accessions to his subscription list, hangs out the banner of Tract No. 90 as his avowed principle, in the following language,* to which I request my reader's best attention." We could have wished that the bishop had congratulated us on the flattering prospect before us, and commended our lay brethren for their readiness to co-operate with us in upholding and disseminating the principles of the Gospel and the Church. Instead of this, however, he takes occasion to make a violent and to us most unexpected assault on the Churchman, its editor and patrons, which justifies, it is believed, the following response from the editor:

To the Right Rev. John Henry Hopkins, D. D.

RIGHT REV. SIR:—

You have lately published "An humble but earnest address to the Bishops, Clergy and Laity of the Protestant Episcopal Church in the United States, on the tolerating among our ministry of the doctrines of the Church of Rome." In this address you hold me up to your readers in a very odious light; but before I examine into the justness of your censure I beg to call attention to the following extract from your Address:—

"Nor have we been deterred from our task by the fear of being charged with 'meddling in other men's matters;' for every member of the Church—the visible body of Christ—is directly bound up with the whole, and is unavoidably interested in the soundness of every part. The editor of 'The Churchman,' moreover, though, as a clergyman, he is only amenable to the authority of New York, is equally open, as editor, to the observation, and, if need be, to the rebuke of every other bishop, because *books*, and especially *periodicals*, are universal public property. They find their way into every quarter with equal ease, and are constantly operative in each section of the Church, either for good or evil. We call upon our brethren, therefore, with all respect and affection, and in the full consciousness of duty, to reflect seriously before they encourage, either active or passively, the monstrous principle which this editor announces as the leading characteristic of his paper. For if the clergy hold their peace, and the laity sustain him, and the fountain of this perilous delusion continues to flow on, until we too have our band of apostates following the track of Mr. Newman, after having convulsed and torn the Church through years of bitter dissension, we know not on what plea they can acquit themselves, before Christ, of being accessories to an awful error.

It is not then as a presbyter (for so you confess that I am amenable *only* to the ecclesiastical authority of the diocese of New York) but as an editor that I am subjected, in the present instance, to your official censure; and that not as you are bishop of a particular diocese but as you are a universal bishop charged with the oversight of "books and especially periodicals." Your rebuke, therefore, is administered by you not simply as bishop, but as censor of the press in virtue of your Episcopal office; and that not only in a particular diocese but universally; for you say that the editor is open to your rebuke as a bishop, and you intimate as a reason for the rebuke that the periodical is operative in your own diocese as well as elsewhere.

Your expression "the authority of New York" instead of the authority of the Protestant Episcopal Church in the State of New York would justify the inference that not only authors and editors of the Protestant Episcopal Church but all others are subject to your Episcopal supervision. But I have no wish to press your words rigidly, though I am by no means sure that such a construction of them would be at all inconsistent with your high views of Episcopal prerogative.

This, Right Rev. Sir, is a remarkable position to be assumed by a bishop of the Protestant Episcopal Church, which confines the jurisdiction of each particular bishop to his own diocese and vests all universal authority in a General Convention of Bishops, Presbyters and Laymen, and defines and limits its exercise by a written constitution and canons. But especially remarkable is it that such a position should be assumed by a bishop who comes forward ostensibly as a champion against Tractarianism and Romanism, and makes an humble but earnest address to his brethren to warn them against the encroachments of the Papacy. The system of Diocesan Episcopacy and of the federal union of dioceses has been adopted to counteract the exorbitant claims of bishops in virtue of the inherent power of their office and especially their claims to universal authority, which by a long course of intrigue tending to secure to one bishop an ascendancy over others, was ultimately developed into the supremacy of the Bishop of Rome. You are forced to acquit me of favor to the doctrine of the Papal supremacy, and I wish you had kept as clear from it yourself. But in utter disregard of the whole genius of our Church system, which *guides* and *limits* the authority of bishops by a constitution and canons to which they have themselves consented and by which therefore they are rightfully bound, you come forward to administer your official rebuke to one who as a presbyter is not amenable to you as a bishop of a particular diocese, and who as editor is not amenable to you under any canon of the General Convention, (for the ecclesiastical censorship which you have desired to introduce, is not *yet* established) and you found this right of censure on the inherent power of your office, not as you are a diocesan, but as you are a universal bishop, having authority of jurisdiction over all the members of the Church, you brethren in the Episcopate excepted.

It may happen, Rt. Rev. Sir, that the supervision of books and periodicals will prove too onerous to be discharged in connexion with (what I should call) the proper duties of the Episcopal office and must be delegated to others, whose especial province it shall be to make inquisition into their merits. It may also happen that the universal authority which you claim, may by a course of finesse and intrigue, or even of untiring industry and deep and stern devotion, come to be concentrated in the hands of one bishop. In short it may happen, for it has happened, that the Inquisition and the Papacy may be developed out of the authority which you claim to exercise.

In this capacity you have seized upon a passage in the Churchman, and endeavored to fix upon it and its author the most odious character. The passage was written in the feeling of conscious security and without fear of ambuscade. "The Philistines be upon thee Samson!" is the first notice which I had of my censor's approach; and had the web been as well braided into my hair as it has been artfully woven, destitute of the strength of Samson I might have been effectually pinioned; but as it is, I shall easily make my escape, and leave you to admire your web dangling on "the pin of the beam."

The passage itself was a brief and casual reference to Mr. Carey's ordination, and to the controversy which grew out of it. By all the readers of the Churchman it would be understood in the light which that event and that controversy shed upon it. It avowed a principle which in connexion with that event and that controversy was precisely defined, fully stated and triumphantly vindicated. It referred to the principle involved in that controversy, simply for the purpose of showing that the support which the paper *had* received in the maintenance of it was a proof of its hold upon the sympathies and judgment of its readers, and a pledge of its future success. The event and the controversy had passed away, and therefore the reference to it was penned without those explanatory accompaniments which had been often before made, but had become needless from frequent repetition. This passage is eagerly seized upon by you; wrested from its legitimate connexion; brought out in an insulated form to be spread before hundreds who never see the paper in which it appeared; tortured into a sense which I utterly reprobate; and represented by you to be in this sense "the leading characteristic" of the paper. Not content with this you call upon the bishops and clergy of the Church to array themselves against me, and to guard the LAITY against extending to me their countenance; declaring that "if the clergy hold their peace and the laity sustain him, (*viz.* myself) and the fountain of this perilous delusion (*viz.* the Churchman) continues to flow on," convulsions, dissensions, apostacies, &c. &c. will befal the Church.

It is true, Rt. Rev. Sir, that I have pleaded for toleration; but it has been for the toleration of those only who have subscribed, or professed their readiness to subscribe the Thirty-nine Articles of our Church in their plain, natural and grammatical sense, and who by their compliance with this and all other provisions with which the Church has guarded the door of admission to her ministry, have given such proofs of integrity and honest devotion to her interests as no human being has a right to question. This then is my full and sufficient answer that all those for whose toleration I plead subscribe the Thirty-nine Articles *ex animo* in their natural and grammatical sense. These Articles are the bulwark which the Church herself has erected against Romanism, and they are the Medusa's head with which I shall petrify you and every other assailant. This is the toleration which the Church allows and which I advocate in opposition to you and all others who seek to substitute a particular construction of the articles in the place of the articles themselves. For any other toleration than this, I have never pleaded. The imputation, therefore, which you industriously insinuate of my taking the articles in what you call a *non-natural* sense, and of making them a cover for thorough-going Romanism, and of *thus* becoming the apologist of hypocrites and *villains*, is one which I respectfully refer back to *you* to discover if you can (for I cannot) a shadow of truth for its foundation or of charity for its motive.

It *is* true that I have spoken of those for whose toleration I plead, as persons who "embraced the doctrinal matter of the Trent Decrees;" not, you will be pleased to observe, sir, the decrees, but the doctrinal matter of the decrees; not the doctrine which you connect with them, or for which I may hold them responsible, but still their doctrine in a specific and honest sense, which has been often explained, but to which you have not thought proper to advert.

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* The statistical accuracy of this writer may be judged of by any one that will glance over the "census." Doubtless in New York the practice of daily service obtains more than in any other State. Now instead of those living in "towns, villages, and cities," constituting only one tenth, the inhabitants of eight *cities* alone constituted one seventh; taking in towns and villages, it will be found that the rural and agricultural portion do not exceed one half of the whole population.

* The passage occurs in an editorial article of the Churchman of March 14th, beginning "After a while came the famous (Tract) No. 90," &c., and extending to the end of the next paragraph, or the words "which both Rome and the sects perpetually violate.

It is known to you, Rt. Rev. Sir, and to most readers of the Churchman, though not to the generality of readers whom your "Address" is intended to influence, that the Decrees of Trent, as respects their doctrine, admit of a twofold construction. They are one thing, taken in the letter and interpreted by a partial judgment, and for certain purposes, (as e. g. by good men in both the Roman and Anglican Churches who have labored to realize the visionary hope of reconciling the two communions,) and a very different thing taken in connexion with the opinions and usages in the Roman communion, and interpreted in the light of such opinions and usages. They bear one meaning, as exhibited by Roman proselyters to Protestants, and a widely different meaning as they are actually maintained and taught and reduced to practice in the Roman communion. Now it is, as you well know, Rt. Rev. Sir, in and only in the former and milder sense, that I have pleaded for the toleration of the Trent Doctrine; and that for the very reason that our Thirty-nine articles do not contradict it, and were never intended to contradict it in the aforesaid milder sense.

Now, Rt. Rev. Sir, if you would speak to the point; if you would address yourself to the understandings of men and not to their passions; if you would heal the breaches of our Zion, and inspire her members with mutual confidence, and not aggravate our unhappy dissensions, and scatter the seeds of distrust, your true way plainly is to represent my meaning in its true light, to take up the Trent doctrine in that sense of the expression to which my article evidently pointed, to compare *it* with our Articles of Religion, and to endeavor to convince your brethren that *it* is repugnant to the articles in the broadest sense in which our most catholic divines have allowed them to be taken. But this question you do not even remotely touch. On the contrary, you take the Trent Decrees in their harsher and more offensive sense, take the Thirty-nine Articles in your own sense, show the contrariety of the two thus exhibited, and then represent me as advocating the admission of a man to the ministry of our Church "who was known to PREFER the decrees of Rome to the Thirty-nine Articles of his own reformed communion." Sir, it is hardly courteous to answer a man in his own words, but I cannot express my sense of the above statement in fitter terms than you have yourself used, not more than five lines below those just quoted; let me borrow them and say, That I have ever advocated the admission of a man to our ministry who was known to hold the decrees of Rome in any sense in which they contradict our articles, or who was known to prefer them to our articles, "is a statement which we should find it as difficult to reconcile with truth, as to reconcile the principle of Tract No. 90 [i. e. in *your* view of it] with common sense or common honesty."

Proofs and illustrations of these opposite aspects of the Trent doctrines have been frequently given in the Churchman; and the harmony of the milder aspect of this doctrine in reference to the Eucharist, Purgatory, Invocation, Indulgences, &c., with the broadest and most catholic construction of our articles allowed by our best divines has been particularly pointed out in my defence of Mr. Carey's ordination to which I refer you and others for further satisfaction. There needs here be no other reference to this aspect of the doctrine than to say that you have not noticed it; but have on the contrary, take the exaggerated case of a thoroughgoing Romanist, holding such Roman doctrines and practices as he believes are contradictory to our Articles, and seeking under cover of our Articles to propagate Romanism, and insidiously prepare the members of our Church for its open profession, and imputed to me the intolerable baseness of wishing to keep such clergymen in our communion, and thus making myself partaker of their abominable errors, and still more abominable hypocrisy. Thus you say of Tract No. 90:

"It was professedly written for the very purpose of showing men who were beginning to be Romanists in sentiment, how they might nevertheless remain in the ministry of the English Church, just as before; all that was necessary being simply to persuade themselves that the Thirty-nine Articles might be taken in a *non-natural* sense, that is, a sense quite opposed to the plain and literal meaning; and then they might continue in their places, *think* Romanism, *talk* Romanism, *preach* Romanism, write up the Council of Trent, and write down the Reformation, and still have no qualm of conscience, no uneasiness on account of their broken vows, no sense of their treachery toward their own Church, no solicitude about their moral obliquity. The broad mantle of *Catholicity* covered all the sin, or, rather, converted the sin into positive holiness; and if they experienced any trouble or ecclesiastical opposition in their course, they had only to receive it with the most innocent air of surprise, and set it down as so much contributed toward a crown of martyrdom."

If this, Rt. Rev. Sir, be your honest opinion of the Tract you have of course a perfect right to express it; but knowing as you do that I have taken a diametrically opposite view of it, that I have regarded it as intended to retain among us men who heartily love the Church, and who are neither committed, nor desire to be committed to any point of doctrine or practice distinctive of the Roman communion, you must pardon me if I say that a due regard to your own peace of mind "in the hour of death and the day of judgment" should have restrained your pen from tracing the following words which in your "Address" immediately succeed those last quoted:—

"Precisely in the same light does 'The Churchman' present the result of his work in the service of this new kind of clerical morality. 'Not only has the Church not suffered,' saith he, 'by secessions from the ranks of her clergy and candidates for orders, but we have the satisfaction of knowing that the influence of our journal has been a means of retaining and steadying in the sound principles of the Church, many whom intolerance and bigotry would have driven from her bosom.' From this we can only infer, that many had become so impressed by the doctrinal beauties of the Romish system, and so convinced of their discrepancy with the theology of our Articles, that they would have left the Church and gone over to Rome, like men of candor and principle, if 'The Churchman' had not commended Mr. Newman's famous Tract No. 90, and thus persuaded them that they could enjoy their Romish predilections very comfortably where they were, by merely giving our Articles a totally opposite sense from their true and natural meaning, and calling their Romanism, not a matter of *faith*, but only a matter of *opinion*. And this, he gravely assures us, was 'steadying them in the sound principles of the Church,' since it must be quite obvious that the Church meant nothing at all by her articles of Religion, or, if she did, that she contrived most ingeniously to make her words express the very reverse of what she designed them to signify"

My heart has become callous to such perversions of my meaning, and I cannot express because I have ceased to feel that glow of honest indignation which they ought to excite. Suffice it to say that the fair inference from my words is just the reverse, and it is this; that many who had imbibed certain doctrines alleged by Romanists to be a fair exposition of their system, had been led by kind and patient treatment to the conclusion *either* that the doctrines which they had imbibed were unfounded, *or*, that if well founded they were by no means an adequate foundation for the Roman system, nor such as to justify them in the adoption of that system. A course of intolerance and bigotry would have driven such persons from our communion; whereas the course which I have recommended and pursued has convinced such persons that though the doctrines referred to are reputed to be Roman, though in the sense above explained they are Roman, yet they are not necessarily or distinctively Roman, and are so far from being all or the chief that they are in reality the least part of that complicated and corrupt system of doctrine and worship for which they who leave the Church for the Roman schism (I say not this of all who are educated in this schism) are before God and men fairly responsible.

As one argument in my favor, I have insisted on the fact that the doctrine for which I ask toleration must be held under our Articles, if held at all, as a matter of opinion and not as a matter of faith. I am sorry to see that this distinction finds no place in your theology, that you speak of it with reference to the doctrine of our Articles as "vain and preposterous," and with respect to the present inquiry as "vain and sophistical." Allow me to present the distinction in the language of Archbishop Sharpe in a sermon preached by him A. D. 1674:

"And here my business is to direct you to the pursuit of those *things that make for peace;* as peace signifies mutual love and charity, in opposition to strife and bitterness and contentions.

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"The first rule is, to distinguish carefully between matters of faith and matters of opinion; and as to these latter to be willing that every one should enjoy the liberty of judging for himself.

'This is one thing that would help very much to the extinguishing of those unnatural heats and animosities, which have long been the reproach of Christians. If men would set no greater value upon their notions and opinions than they do deserve; if they would make a difference between necessary points and those that are not so; and in those things that are not necessary would not rigorously tie up others to their measures, but would allow every man to abound in his own sense, so long as the Church's peace is not hereby injured, we should not have so many bitter quarrels and heart-burnings among us. But alas! whilst every one will frame a system of divinity of his own head, and every puny notion of that system must be christened by the name of an *article of faith;* and every man that doth not believe just as he doth, must straight be a heretic for not doing so; how can it be expected but we must wrangle eternally!

"It were heartily to be wished that Christians would consider that the articles of faith, those things that God hath made necessary by every one to be believed in order to his salvation are very few; and that they are all of them so plainly and clearly set down in the Scriptures, that it is impossible for any sincere honest-minded man to miss of the true sense of them; and they have further this badge to distinguish them from all other truths, that they have an immediate influence on men's lives, a direct tendency to make men better; whereas most of those things that make the matter of our controversies, and about which we make such a noise and clamor, and for which we so bitterly censure and anathematize one another, are quite of another nature: they are neither so clearly revealed nor propounded in the Scriptures, but that even good men, through the great difference of their parts, learning and education, may, after their best endeavors, vary in their sentiments about them. Nor do they at all concern a Christian life, but are matters of pure notion and speculation; so that it cannot with any reason be pretended, that they are points upon which men's salvation doth depend. It cannot be thought that God will be offended with any man for his ignorance or mistakes concerning them: and if not, if a man may be a good Christian, and go to heaven, whether he holds the right or the wrong side in these matters, for God's sake why should we be angry with any one for other opinions about them than we have? Why should we not rather permit men to use their understandings as well as they can; and where they fail of the truth, to bear with them, as God himself, without question will; than by stickling for every unnecessary truth, destroy that peace, and love and amity that ought to be among Christians?"

Now, sir, let common sense judge whether the distinction be not real and pertinent; and whether it be not a solid argument for the toleration of such Roman doctrines as are neither enjoined nor forbidden by our articles that they are held not as matters of faith but as matters of opinion; in other words, that they are not regarded as plainly taught in Holy Scripture; or as being part of that awful truth of which our Lord himself says, "He that believeth it not shall be damned;" or as having like the articles of the Apostles' Creed a necessary and immediate influence on the heart and life, or as being any thing more than indifferent matters which men may quietly and modestly hold without obtruding them on others.

It is the neglect of this distinction which multiplies dissension and keeps some men in a state of perpetually oscillancy between Papacy and infidelity; now enacting the pope by insisting that their favorite notions must be received by all men under peril of damnation, and now the infidel by resolving the holy mysteries of our faith into matters of opinion.

In this connexion you say:—

"And here we think the editor, notwithstanding his usual astuteness, has fallen into a manifest inconsistency; for when he claims the right to hold all these *doctrinal decrees*, so long as he receives them as matters of *opinion* merely, he seems to have forgotten that a large proportion of them are expressly declared by that Council to be matters of *faith*, so that the *holding* of the doctrines of Trent includes the question, *How* they shall be holden? and therefore he who only holds them as *opinions*, and not as points of *faith*, places himself in the novel position of an adversary to his own Church on the one hand, and to the Council of Trent on the other."

I have not claimed the right, sir, to hold the "doctrinal decrees" but the doctrinal matter of the decrees. It is the decree which imposes the doctrine as of faith, and to accept the decrees would be to receive the doctrine as binding on the conscience and as necessary to be believed and taught under peril of damnation; and they who so hold it would be obliged to abjure the communion of their brethren and fathers, and of yourself among others, (which no one that I know of is disposed to do, I am sure I am not,) to join the communion of Rome, and what is far worse to become responsible for many consequences of the doctrine and abuses founded upon it, which they themselves reject and abhor.

But admitting that the doctrine may be held otherwise than as the Council intended you add; "and therefore he who only holds them as *opinions*, and not as points of *faith*, places himself in the novel position of an adversary to his own Church on the one hand and the Council of Trent on the other." The answer is, that he does *not* place himself in the position of an adversary to his own Church because his own Church has nowhere forbidden the doctrines which he holds; and 2. that he *does* place himself in the position of an adversary (and the most effective that can be) to the Council of Trent as the doctrine of that Council is actually upheld and practised. And since you see that this may be and here show that it is and must be the fact, why have you written a pamphlet of twenty pages to disprove the self-same fact and to show it to be impossible?

The following paragraph like most else in your Address is wholly foreign to any question legitimately connected with the passage in the Churchman which you have assailed, but as you invite the digression, I am willing to follow you:

"But the main question of ministerial fidelity is in no respect affected by this vain and preposterous attempt to separate the fixed and settled DOCTRINES of our Articles into matters of *faith* and matters of *opinion*. The language of the ordination service is 'DOCTRINE.' This word is defined to mean 'whatever is taught, or laid down as true, by any instructor or master.' The doctrine of the Church, therefore, is what the Church *lays down as true*, and requires her clergy to teach as truth to those intrusted to their care, as well as to the world around them. This is what every ordained minister has solemnly *vowed* to do 'the Lord being his helper;' and if he wilfully violates that vow, the sin of the deepest perjury lies upon his soul."

"The doctrine of the Church," which the minister promises to obey, "is what the Church *lays down as true*." Bellarmine himself could not have spoken more popishly. It is true that the language of the ordination service is "doctrine," but it seems to have escaped your attention that it is "doctrine * * of CHRIST." The doctrine which the minister promises to follow, and the wilful violation of which promise stains his soul with the deepest perjury, is "the doctrine of CHRIST * * * as this Church hath received the same." I must insist upon this distinction, sir, as a necessary *caveat* against the manifest Popery contained in your language, and the strange "developments" to which it may lead. The Homily on Fasting, e. g., exhorts us to obey the law and ordinance of the British realm respecting abstinence for the sake of encouraging her fisheries, reducing the price of victuals, strengthening her seaport towns, and augmenting her navy; and this homily among the rest our thirty-fifth article declares "to contain a godly and wholesome doctrine, and very necessary for these times." Now, sir, just carry out your notion that what the minister promises to obey is what "*this* Church" lays down as true, that the Articles of Religion are "the great exponents of the *doctrines* which the clergy are 'solemnly engaged' to maintain," and that these doctrines are all matters of faith, and I apprehend that this and sundry other like matters might be pressed to inconvenient consequences. Of course I would not seriously charge you with holding the theory of a Romish infallibility and development; I am only showing you the mischief of straining words to a sense which a writer's general scope gives good reason to believe that he did not intend.

It is not without reason, Rt. Rev. Sir, that the Thirty-nine Articles are called articles of Religion, and not articles of Faith. Some of them, as the first six, are coincident with the Catholic creeds, and so are of faith; the rest of them are highly important statements of doctrine designed to guard not exclusively against Romish errors (as one might infer from your exposition of the articles on justification and its kindred subjects) but against the errors of the Antinomians, Anabaptists and other extravagant sects which arose about the time of the Reformation and still continue to infest the Church. They are a sound and useful compend of doctrine which no clergyman is at liberty to impugn and which all clergymen are bound to consult and be guided and governed by in their instructions to their flocks.

But in truth all this is wide of the mark. You assume that I am the apologist of those who violate "ministerial fidelity," by holding such Roman doctrine as is repugnant to the plain and undoubted requirement of the Articles, and then you proceed to depict their character in glowing colors. On this point, you have expatiated at needless length, for you might have summed up all in two words, by calling them knaves and fools, knaves because they live in a state of perjury, and fools because they gain nothing by their sin. But as your assumption itself is wholly groundless, I am nowise responsible for any consequences you may draw from it.

I have said enough, Rt. Rev. Sir, not to inform you, for you knew it before, but to remind others of the ground which I really hold with respect to the now somewhat stale topic which your "Address" has revived. When you touch the question it will be time enough for me to show that the toleration for which I plead has been favored in the English Church from the Reformation to the present time and that the opposition to it springs from the leaven of Puritanism. Meantime I have only to express to you my regret that you should have lent the weight of your office, and of your acknowledged talents and varied learning, to the furtherance of the spirit of intolerance and persecution from which—though regardless of it myself—I have ever sought to shield others, and my assurances that I am now as ever,

Right Rev. Sir,
With plain words but kind regards,
Your most humble and obedient servant,
THE EDITOR OF THE CHURCHMAN.

Our English papers received by the Caledonia, and bringing us dates to the 2d inst., are for the most part barren of news. We present a brief summary of what we deem valuable.

March 5th, in the House of Commons, the second reading of Lord John Manners' Bill for the repeal of the Mortmain Act, was rejected by 60 to 24. Sir R. Inglis spoke against it. Mr. Milnes, Lord Clive, Mr. O'Connell, and Mr. Buller supported it.

The Bill to relieve Roman Catholics from the disabilities and penalties to which they are exposed, was passed to its second reading March 11th, by a vote of 66 to 23. Sir R. Inglis was the principal speaker in opposition, while members of all shades of opinion joined in defending it.

A plan has been published for establishing in Malta a new institution to be called the "Malta Protestant College." It is to have the Bishop of Gibraltar as visitor, and the Bishop of Calcutta as patron. The Provisional Committee numbers among its members the most prominent "Evangelical" Churchmen in England, the Chevalier Bunsen, a Lutheran, and, says the English Churchman, three or more Scotch Presbyterians. Buildings have been purchased for the sum of 2500*l.*; 500*l.* have been expended on them out of 5000*l.* hitherto collected, and 10,000*l.* more will be needed. The school which is to be its nucleus was opened the third of February. The Record, in explaining its objects, distinctly connects it with the promoters of the Jerusalem Bishopric and a design to unite Protestants of Germany and Continental Europe with British Christians.

A synod of Scottish Bishops was to be held March 11th at Aberdeen to determine whether the Scotch or English Communion Office is to be used in Trinity College. The Bishop of St. Andrew's has issued a pastoral letter on the desirableness of a general use of the former.

The Rev. W. H. Cox, of St. Mary's Hall, Oxford, has been chosen Examiner in Theology and his nomination approved. It is said to have caused a rupture between the friends of Dr. Hampden united with the Evangelicals on the one side, and the old dominant party in the University on the other. Good may result from this disunion.

The "Church of England Missionary Society" has, we are sorry to see, laid itself open to the charge of countenancing schism by allowing its agents to preach in St. Paul's Church, Aberdeen, the minister of which is the well-known excommunicated priest Sir Wm. Dunbar. Sir William is also, we believe, the Secretary of the Society at Aberdeen, and if it permits such actions on the part of its agents it is hard to see how the charge brought against it can be met.

The Rev. M. W. Russel has addressed a letter to the English Churchman in regard to his fellow Romanist Mr. Faber, (who is now on the continent,) but it contains nothing which tends to exonerate Mr. Faber from the imputations thrown upon him.

The Record states on "unquestionable authority" that the King of Prussia has not yet made any appointment to the Bishopric of Jerusalem.

Mr. Gresley's "Real Danger of the Church of England" has been published and made the theme of a leading article in the English Churchman. Mr. Close of Cheltenham, advertises as a reply to it, "An Apology for the Evangelical Party."

The Rev. W. Maskell has in press, in 2 vols. 8vo., "*Monumenta Ritualia Ecclesiae Anglicanae*," a collection of Early English service-books.

W. B. Heathcote, Oxford, has announced, "The Practical Doctrine of the Incarnation Considered,—a sermon preached before the University of Oxford on the Feast of Annunciation, 1846." Its main object is to vindicate for Christ himself "those human sympathies and yearnings which *hyperdulia* rests on St. Mary."

Mr. Burns has begun the publication of "Anthems and Services for Church Choirs," from composers in the Ecclesiastical style, and including a "full Communion Service for four voices by Palestrina."

AT a meeting of the Vestry of St. Thomas's Church in the city of Brooklyn, held at the Chapel on Wednesday Evening, April 8th, A. D. 1846, the following preamble and resolutions were unanimously adopted, and ordered to be entered on the Minutes:—

Whereas our highly esteemed Rector, the Rev. JOHN F. MESSENGER, has been removed by death from his labors of love here on earth to his Father above, and this Church thereby deprived of a good and faithful shepherd, and his family of a kind and tender guardian, and the community at large of an active and useful member; therefore,

Resolved, That this Vestry in consideration of the mournful event, hereby express their deep grief at the loss of their respected Pastor, and their testimony of his faithfulness as a Christian minister, and his devotion to the cause of Christ and the Church, and the advancement of the community at large, and their confidence that his labors have been crowned with a glorious *immortality*.

Resolved, That this Vestry deeply sympathise with his afflicted family and friends, and humbly pray that the "*God of all comfort*" will vouchsafe to sustain and support them in this heavy stroke of His power.

Resolved, That the foregoing Preamble and Resolutions be entered upon the Minutes of this Church, and a copy duly certified be transmitted to the widow of our deceased Rector.

A true copy of the record. J. E. CROPSEY, *Clerk*.

New Free Church, corner of Market and Monroe sts.

The congregation of the Church of the Good Shepherd, having steadily increased since the opening of the Chapel, by Bishop McCoskry in February, was duly organized on Monday in Easter Week, by the election of the gentlemen whose names follow, as Wardens and Vestrymen:—

Wardens.—Mr. C. A. Focke and Dr. I. B. Blakeman.

Vestrymen.—Messrs. E. A. Duyckinck, C. A. Sammis, Dr. W. W. Dunton, J. B. M. M'Clure, T. Vandergrift, R. Hoyt, W. E. Hoit and I. Jackson.

Immediately after the election of the Vestry, the Rev. R. Hoyt was unanimously called to the Rectorship; and a resolution was passed expressive of sincere thanks to those friends who have aided in paying the expense of the commodious premises occupied by the congregation.

J. B. BLAKEMAN, Sec'y.

New York, April 20th, 1846.

The undersigned gratefully acknowledges on behalf of the Church of the Good Shepherd, the present of an elegant Communion Service from Messrs. E. A. and G. L. Duyckinck; a beautiful Font from Mr. J. Miller; and several most convenient articles of Upholstery from Mr. C. A. Sammis. R. HOYT.

April 20th, 1846.

For the Churchman.

Mr. Editor,—A statement by Mrs. Combs of Brooklyn, endorsed by the Rev. Dr. Cutler, has been extensively circulated among the clergy and others. It is no doubt true that a corporation formerly known as Trinity Church, owed her a balance, due to her late husband. If it be intended, by publishing this statement, to cast any reflections on the honourable and Christian conduct and character of the gentlemen who now compose the vestry of St. Luke's Church, I wish, as an individual totally disconnected with that church, (but knowing every thing in relation to its affairs, from first to last,) to deny, in the most positive manner, *that any thing has ever been done by them, as individuals or as a corporation, which has not been in every particular just and honorable.* The corporation of Trinity Church, and most of the individuals that composed it, had become bankrupt. The church had been mortgaged for as much *as it was worth, and the money paid to Mr. Combs.* The congregation had become dispersed, the mortgage had been foreclosed, and the church bought by the executors of the late J. Coles. They tried in vain to sell it to the Roman Catholics, and to various sects: they could find no purchaser *at any price.* The building could not be converted into a private residence. At this juncture, a number of noble-hearted individuals who had removed into that neighborhood, and but one of whom had belonged to the former vestry, came forward and subscribed most generously, and with some aid, raised four thousand dollars, and purchased, of the then owners, the church. I know of no Churchmen who have been so liberal, and of none who make greater and more laudable exertions to support the Gospel. As for the church being worth from 15,000 to 18,000 dollars, it is an entire misrepresentation—it is not worth *now* more than they gave for it, and I do not believe it would bring as much, if offered at public sale. I regret that a statement which seems to implicate such excellent persons should go abroad under such auspices. J.

Brooklyn, April 21, 1846.

For the Churchman.

The Church of the Advent, Eighth Avenue.

If this church was really organized eighteen months ago, as stated by "Donor," it must have been very obscurely, as none of the prominent clergy or laity who were consulted with regard to the church in Broadway under that title, knew any thing of it. Would it not be better, to prevent confusion, that it should alter its name immediately, especially as its rector has not been called, nor its business concerns thoroughly entered into; and more particularly, since the last organized Church of the Advent made particular inquiries whether there was another of that title, and could hear of none in the State—as its rector has been called, has been established about five months, has been publicly announced during that time by that name, had its legal acts authenticated under that title, and is publishing a circular detailing the report of its procedures and plans? It would be a great inconvenience to this church to delay its most important proceedings by changing its title, which might be done without the slightest inconvenience by the other parties. Besides, why had not "Donor" informed the church immediately, when its organization was announced five months ago? JUSTICE.

Domestic Intelligence.

MASSACHUSETTS.—*Episcopal Acts.*—On the Sunday next before Easter, April 5, in St. Matthew's Church, South Boston, confirmed 14 in the afternoon.

On Good Friday, April 10, in Grace Church, Boston, confirmed 8 in the evening.

On Easter Day, April 12, in St. John's Church, Charlestown, confirmed 14 in the evening.—*Witness.*

CONNECTICUT.—*Bishop Brownell's Spring Visitations.*—April 22, Wednesday—Coventry, 11 A.M.
April 24, Friday—Wallingford, 10½ A.M.—Consecration.
" 26, Sunday—Middletown, 10½ A.M.
" " " Portland, 3 P.M.
" 27, Monday,—Middle Haddam, 10½ A.M.

Clerical Change.—The Rev. A. Ogden, having removed from Northfield to Windham, Conn., requests that his letters and papers may be directed to the latter place.—*Calendar.*

NEW JERSEY.—*Episcopal Acts.*—On Monday before Easter, 6th inst., in St. Stephen's Church, Willingborough, the Rev. Dr. Lyons read evening prayers, and the Bishop preached and confirmed nine persons; one of whom was for St. Mary's Church, Burlington, and *eight* for this parish. The minister, the Rev. Mr. Hallowell, and the Rev. Mr. Germain were present.

On Tuesday before Easter, 7th inst., in Trinity Church, Fairview, the Rev. Mr. Germain read evening prayers, the minister, the Rev. Mr. Hallowell, administered adult baptism, and the Bishop confirmed *six* persons, and preached.

On Wednesday before Easter, 8th inst., in the Baptist Meeting House at Columbus, the Bishop read prayers and preached.

On Easter Day, 12th inst., in St. Mary's Church, Burlington, the Bishop read prayers, confirmed three persons, (making with twenty-seven on the Feast of the Annunciation, and one at Willingborough, *thirty-one* in this parish,) and administered the Holy Communion, assisted by the Rev. Mr. Germain.—*Banner.*

PENNSYLVANIA.—*Confirmation at the Naval Asylum.*—On Sunday evening, the 5th inst., Bishop Potter visited the Naval Asylum, and confirmed two veterans of the last war. John Wells, a marine who fought at Bridgewater, Chippeway and Lundy's Lane; and Elias Hughes, who was in the action of the Constitution and the Guerriere. The allusion of the Bishop to the American ensign on which they knelt, under whose stars and stripes they had successfully contended against a formidable enemy, was happy and thrilling—as most of the victories of the last war had representatives in the audience, and two of the officers of the institution, the Commodore and the Gunner, had been promoted for gallantry in the capture of the Guerriere.

The impressive rite and admirable sermon will not soon be forgotten. If these veterans fight as manfully under the banner of the Saviour as they have done for their country, their honors will be imperishable. At the same time the bishop confirmed J. T. Bartow, a brother of the Chaplain, and baptized an infant son of Commodore Morgan. The rotunda is fitted up as the Chapel, and the good order of the Asylum reflects much credit upon its executive officer.

Confirmations.—The Right Reverend the Bishop of the Diocese, administered the holy rite of confirmation on Good Friday, to twelve persons in Christ Church; on Easter-day, in the morning, to fifty-five persons in St. Peter's Church—and privately to a sick member of the same Parish on a previous day—and in the evening, to thirty-three persons in Trinity Church, Southwark.

GEORGIA.—*Ordination.*—On the 29th of March, 5th Sunday in Lent, in Christ Church, Macon, the Rt. Rev. Stephen Elliott, jr., D. D., Bishop of the Diocese of Georgia, admitted Gardner Jones to the holy order of deacons.

Morning Prayer was read, and the candidate was presented, by the rector of the church. A sound, appropriate, and impressive discourse was preached by the Rev. Richard Johnson, rector of St. Luke's Church, Montpelier.

Southern Churchman.

Clerical Changes.

Rev. Joseph M. Waite having accepted a call to the rectorship of St. James's Church, Poquetunock, Conn., requests all letters and papers for him to be directed accordingly.

The Rev. Samuel John Evans having resigned the charge of St. Peter's Church, Lithgow, Dutchess county, N. Y., requests all letters and papers intended for him to be addressed "New York city," until further notice.

To Correspondents.

"K.," "A Friend," and "A. B. C." are received. "O. H. J." and "L. A." in our next.

ERRATA.—In our leader of last week, 2d page, 3d column, 2d par. 11th line, for "presumed" read "perpetuated." Same column, 2d line from bottom, for "instructive" read "uninstructive."

Died.

At Salisbury, Conn., on the 19th inst., LUTHER TICKNOR, M. D., President of the Connecticut State Medical Society, in the 56th year of his age.

Calendar.

April.

25. St. Mark the Evangelist.
26. Second Sunday after Easter.

May.

1. St. Philip and St. James, the Apostles.
3. Third Sunday after Easter.
10. Fourth Sunday after Easter.
17. Fifth Sunday after Easter. Rogation-Sunday.
18. Rogation-Day.
19. Rogation-Day.
20. Rogation-Day.
21. THE ASCENSION OF OUR LORD JESUS CHRIST. —*On this day Proper Psalms are appointed to be used instead of the Psalms for the Day.*
24. Sunday after Ascension-Day.
31. WHITSUNDAY.—*On this day Proper Psalms are appointed to be used instead of the Psalms for the Day.*

Notices.

☞ The Church of the Advent, 563 Broadway, up stairs, in the Lyceum, having undergone considerable improvement, families and individuals resident in its vicinity, are invited to attend its services every Sunday morning at half past 10, and evening at half past 7.—Sunday School at 2 P. M. Seats free.

ANGLO-AMERICAN FREE CHURCH OF SAINT GEORGE THE MARTYR, No. 406 Broadway, *Rev. Moses Marcus*, Rector.—Divine Service on the Lord's day at 10½ A. M. 3 P. M., and at 7½ o'clock in the evening, when a Sermon will generally be preached by one of the city, or other of the parochial, clergy.

Seats Free.—English residents and British emigrants are particularly invited to attend.

☞ The Ladies of the Church of the Redemption intend holding a Fair and Festival in the Lyceum, No. 561 Broadway, on Wednesday and Thursday, the 22d and 23d of the present month, to open at 10 o'clock, A. M., and to continue through the evenings of those days. The public generally are invited to attend.

Just Published,
THE GOSPEL NARRATIVE OF OUR LORD'S PASSION Harmonized, with Reflections. By the Rev. I. Williams, B. D. From the Churchman Library, Vol. 3. Bound separate.
JAMES A. SPARKS,
Ap 25—2t Churchman's Bookstore, 161 Fulton st.

TO CHURCH CHOIRS.
A YOUNG LADY who has a very fine soprano voice, and understands music theoretically, and who is experienced in Church music, desires a situation either in this city or in Brooklyn, in a Church Choir as leader, or otherwise.
The most satisfactory references given, and only a moderate salary expected. Please address a line to box 1530, New York Post office. April 25—3t

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 14th of April, the Treasurer has received the following contributions:

From a little boy, S S, in Zion ch, savings during Lent, 25 cts; Easter offerings, St Paul's ch, Troy, of which $15 are designated for Bp Kemper's mission, $10 for Mich, $10 for Ill, and $10 for Rev E Williams, $320; through E H Thomas, treas Diocese of Delaware, St Andrew's, Wilmington, $78 28; Immanuel ch, Newcastle, $54; Trinity ch, Wilmington, $28 50; Grace ch, Brandywine, $1 72—$162 50; Easter offerings, Emmanuel parish, Cumberland, Md, $15; Easter offerings from a friend, New Milford, Ct, $20; do, from C E B of the same place, both per T C Butler, Esq, $60; Carbonville, Ala, $13 70; Trinity ch, Van Buren, Ark, half, $1 85; All Saints' ch, Fort Smith, $3 15; St John's ch, West Baton Rouge, La, $15; Easter offerings, Christ ch, Georgetown, D C, for Bishop Chase's mission, $4 83; weekly coll, Trinity ch, Upper Marlborough, Md, half, $16 25; Easter coll, St Michael's ch, Litchfield, Ct, $8; Christ ch, Leacock, Pa, half, $3 50; Mrs J H Sabine, N Y, annual subscription, $10; Christ ch, Savannah, Ga, additional, $9 50; collection in St George's ch, N Y, of which $70 is for Ill, $250; Trinity ch, Newark, N J, $48 36; Trinity ch, Lansingburgh, N Y, from a lady, $5; St James's ch, Derby, Ct, $12 75; through R Appleton, R A in Mass, St John's ch, Charlestown, a member, 25 cts; offerings of St Thomas's ch, Taunton, $52; St Matthew's Society, Boston, $5; St Paul's, Newburyport, $12; St Peter's ch, Salem, after the appeal of the special agent, $30; St James's ch, Roxbury, do, $179 45; St Paul's, Boston, $21 50. Total, $1280 84.

THOMAS N. STANFORD, Treasurer,
April 21, 1846. 139 Broadway, New York.

FOREIGN MISSIONS.—Since his report of April 14th, the Treasurer acknowledges the receipt of the following amounts:

From Emmanuel ch, Cumberland, Md, $10 45; a communicant of do, $5; St John's ch, Hartford, Ct, Rev A C Coxe, rector, for Constantinople, $4; do, for China, 75 cts; through E L Kerrison, treas, St Peter's ch, Charleston, S C, for China, $54 09; towards Bp Boone's salary, $10—$64 09; Christ ch, Leacock, Penn, $3 50; Robertsville, S C, Mears S Bonney, education, China, $25; Trinity ch, Upper Marlboro', Md, half, $16 25; through Robt Appleton, treas, Boston, St Thomas's ch, Taunton, Epiphany offering, $30; Sunday school, do, $15; S S, do, support of child in China, $20—$65; St Matthew's ch, South Boston, $5; St Paul's ch, Newburyport, for Africa, $5; St Peter's ch, Salem, $10; Grace ch, Boston, S S, balance of annual sum of $300, to Jan 1, 1846, for mission schools in Africa, $50; St James's ch, Roxbury, for China, $24 89; St Paul's ch, Boston, education Robt Leighton, China, $5; do, for Africa, $15—$185 89. Total, $311 41.

J. SMYTH ROGERS, Treasurer,
New York, April 21, 1846. 69 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY—The Treasurer acknowledges the receipt of the following sums, viz:—

From Miss C A Duffie, donation, $1; St John's ch, Monticello, Rev E K Fowler, $2; Rev Charles H Hall, Huntington, L I, for Prayer-books, $2; Floyd Smith, jr, annual, $2; St Thomas' ch, Rev H J Whitehouse, D D, $50; Rev A D Traver, missionary, Clinton, Dutchess co, $5. Total amount, $62.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street
New York, April 21, 1846.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From St Paul's ch, Staten Island, Rev Gordon Winslow, $7; St Peter's ch, Oxford, Ct, Rev G B Eastman, $3; Rev Wm Jarvis, a subscriber, $2; donation $2—$4; St Stephen's ch, Rev J H Price, $18; St Thomas's ch, Rev H J Whitehouse, D D, $25; St Paul's ch, Hoboken, Rev R F Burnham, $9. Total amount, $66.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, April 21, 1846.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK. The Treasurer has received since report of 14th inst., the following contributions, viz:—

From St Matthew's ch, Bedford, Rev A H Patridge, $2 60; St John the Evangelist ch, Stockport, Columbia co, Rev Henry Townsend, $12; St John's ch, Monticello, Rev E K Fowler, $3; Trinity ch, Windham, Rev T S Judd, $4; St Paul's ch, Whitehall, Rev E F Edwards, $5; St John's ch, Islip, Rev D V M Johnson, $5; St Paul's ch, Poughkeepsie, Rev H Wheaton, (in addition to contribution 14th inst,) $5; Female Aux. Missionary Association of St John's chapel, New York, by the hands of Mrs Wainwright, $124 25. Total amount, $160 85.

C. N. S. ROWLAND, Treasurer,
April 21, 1846. 55 Water street.

FUND FOR AGED AND INFIRM CLERGYMEN.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contribution since acknowledgment of 14th inst, viz:—

From St John's ch, Monticello, Rev E K Fowler, $3; Trinity ch, Windham, Rev T S Judd, $1; Calvary ch, Cairo, Rev Wm Walsh, 62 cts; St Paul's ch, Albany, Rev W I Kip, $24. Total amount, $28 62.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.,
April 21, 1846. 55 Water street.

MISS ADRAIN'S BOARDING AND DAY SCHOOL, JAMAICA, L. I.
WILL re-open on the first Monday in May. Circulars may be obtained by applying to EBENEZER MONROE, Esq., No. 181 Broadway.
April 25—3t$

TRINITY SCHOOL, No. 76 VARICK STREET
Rev. WILLIAM MORRIS, Rector.
THIS Institution consists of a Classical and an English Department.
In the former, pupils shall go through a thorough course of Classical and English Education.
In the latter, strict attention will be paid to the preparation of pupils for commercial pursuits.
In both departments religious instruction shall be given both of a general nature, and especially in the doctrines and discipline of the Protestant Episcopal Church.

Terms.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
Latin and Greek, including the English course,	12 50
French, Spanish, &c., each,	5 00
Stationery,	0 50
Fuel for the season,	1 00

Boarders.
The Rector proposes increasing the number of pupils residing in his family to twelve. There will be vacancies for three the first of May.
Board, tuition, &c. $50 per term of twelve weeks.
Modern languages and Music extra.
The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.
The first Term commences September 1st, and ends November 23d. The Second Term commences November 24th, and ends February 15th. The Third Term commences February 16th, and ends May 9th. The Fourth Term commences May 10th, and ends July 31st.

Trustees.
Right Rev. Benjamin T. Onderdonk, D.D., President, Revs. Thomas Lyell, D.D., William Berrian, D.D., John McVickar, D.D., Samuel Seabury, D.D., L. Jones, J. H. Price, J. M. Wainwright, D.D., T. H. Taylor, B. I. Haight, E. Y. Higbee, D.D., Murray Hoffman, Wm. H. Harison, D. A. Cushman, Abel T. Anderson, John Stearns, M.D., W. H. Hobart, M.D., C. N. S. Rowland, Anthony J. Bleecker, and John W. Mitchell. April 18—tf

BISHOP HORNE'S COMPLETE WORKS.—Nos. 8 and 9 of the Complete Works of Bishop Horne are now ready. Price 25 cents each.
No. 8 finishes Vol. I. of this reprint, which forms a handsome royal octavo volume of nearly 500 pages.
It contains—
Life of Dr. Horne, by Wm. Jones of Nayland.
Cautions to the Readers of Mr. Law, &c.
Letter to a Lady on Jacob Behman's Writings.
Essays and thoughts on various subjects.
Poems.
Letter on the use of the Hebrew Language.
Commentary on the Psalms.
Bound handsomely in muslin. Price $2 50.
HENRY M. ONDERDONK & CO.
Church Publishing and Bookselling Establishment, 25 John street.
April 18.

TEACHER WANTED, in an Episcopal Institute, Stapleton, Staten Island. He must be a thorough English scholar, understand the management of boys, and it is important that he be a communicant of the Church. None else need apply.
April 18.

Finality of the Revealed System.

But, while thus asserting essential and fixed Truth, God forbid that we should convey the thought that practically all is as it should be—all according to the Divine mind in the system of our existing Christianity—moral, ritual, doctrinal, disciplinary, or spiritual. What, indeed, according to the pattern of primitive times, the full progress of spiritual development *ought* to have been, and how the lack of it has affected our sanctity, it is,—let us not forget to confess, —most mournful to think! For as to ourselves, if Holiness be one final object of our being, how has *this* progressed since Christ first came to our world? Is man's moral nature now much elevated? Are saints more multiplied? Are Christians more "dead to the world," as time goes on, and the second Advent approaches?—Far, far from us be idle self-content, and congratulation on "things as they are!" Truly, the whole inward structure of our Christianity, instead of being developed (and that "so much the more, for that we see the end approaching,") seems, in some respects, even shrunk and withered! and not half so much developed as in the days of the Apostles and first Martyrs, who had all the obstacles of unbroken paganism to encounter, ere they could find ground for the first planting of the System of Christ! Here we are, 1800 years after date, contending with one another about first principles—and even some of us—(let it not be pointed to more specially,) trying to make terms with the ungodly world, and while angry with Roman development, willing enough to make our Christianity to subside into mere Deism;—instead of putting itself forth according to the mind of Christ, and the grace of his Spirit! Again, alas for us!

There can be no manner of doubt that, at the least, the Church of Christ, "militant here on earth," ought to be a compact community of peculiar people, living, as bound together by a common DISCIPLINE, in HOLY UNITY, acting together in EVERY PLACE as ONE BODY, under One proper HEAD, communicating with its BISHOP the CENTRE of Unity, under Christ; and so, by degrees, consecrating human nature, and "inheriting the earth." There can be no doubt, that as personal religion really makes the man who possesses it a *different being* from others —so a Church *ought* to stand apart as a light to the world—distinct from its darkness—a community governed by Christ's own laws, stern, painful, and searching laws—and living accordingly, and excluding from among its members all who do not live by the Scriptures, or wish "to be saved." And this is the only development which will form a "communion of saints," in the earth; a realization of the system of Christ as set in order by the Apostles, and acted on even in the first age; a system in which the Bishops knew and were surrounded by their Priests and minor officers; and in which the people loved their Pastors, naturally, and obeyed them that did "watch for their souls," even as they obeyed their Bishop, and he obeyed Christ. Within a system like this, the system of Inspiration, the system of St. Paul's Epistles (the system which worldly men will never endure,) there would be a grace that would form the souls of men to divinest Sanctity!

Let any one take and read any Epistle of St. Paul through at a sitting, and try to realize the state of ideas and things which it plainly implies, and then what is here said will be abundantly apprehended. Within a system like this, there would be no place for the profanities of creature-worship, nor heartless speculations as to the means of possible sanctification in an intermediate state; nor any other such vanities; for all there would be "HOLINESS to the Lord!"

Surely, alas! it is hard for us to recognize, or even imagine now, what are, or ought to be, all the intermediate links of spiritual development between the Church of Primitive times, and the "last days." Let us thank God that we in humble stations are not called on to be Reformers. The Christian Church has so fearfully, in many respects, departed from its apostolic model, instead of developing, and at last comprehending all things below, that it is not possible for human wisdom now to say what steps should be taken to effect a return! The practical duty of the individual seems the only plain duty in such times. The GRACE that is in the Church survives indeed, for it is of God, and cannot die; and it will suffice to save the souls of his faithful, notwithstanding the visible difficulties of the Church as a whole; but surely the path of the faithful is at times fearfully embarrassed; and they are deprived of manifold succors which, in a purer state of our religion, would have been theirs to enjoy! Blessed be God, THE SAVING FAITH, and THE SAVING GRACE, both live, sacramentally, in the Church, in spite of all man's sin! The Creeds, and the sacraments, are the glory of the believer: they change not, in east or west, though man be unfaithful and changeful. The Creeds and the Sacraments of God do manifest their grace—the Spirit's abiding presence and power—from age to age. Ay, and they gather glory and might with generation after generation, "witnessing both to small and great" against each form of error as it arises, and manifesting the mysteries of the Incarnation throughout all time!

This is not the occasion on which we need to enumerate at large the false attempts at development, practical and doctrinal, which have disturbed the faith of Christians, from age to age. Had the mystical body of the Lord developed itself truly in its militant state, as ONE body, its grace would have sustained a truer spiritual life among all its members, and false developments such as have been spoken of, would have been impossible. The internal developments of the Church do, by God's unvarying ordinance, depend on the perfectness of the body; and the undeniable schisms and worldliness of the visible body of Christ on earth, have opened the way to heresies and corruptions of her whole spiritual system. And now has the Militant Church of this generation, by its various discords, placed itself in contrariety with the "Church of the first-born," who are now with Christ on high; so that if we compare the creed of living Christendom with the creed of *Chrstendom departed*, it is plain that the discrepancy is so miserable, that if all the peculiarities of modern Christianity (its saint-worship, its image-worship, its virgin-worship,) be *true*, *i. e.*, correspond to realities of eternity, then the saints who now reign with Christ, the ancient martyrs, knew not on earth the truth; but perhaps would every one be included in the "anathemas" of this age.

For, on all sides, there is a tendency among Christians to think and act as if they were the whole body of Christ. The spurious purism among ourselves which, almost on theory, would cut off our Church from the rest of the Lord's Body; whether dead or living, (by forgetting the one, or reviling the other,) seems to be the result of that same looking to the here-living Church as if it were all which constitutes the Lord's Body; which has made the Roman Communion even on principle maintain *such* completeness in the living visible Church as to make it in the *same* sense "ONE BODY," needing ONE visible head, as is the whole Church under her Divine Head! The plain refutation of most of the modern false developments (developments of a generation, or a season, or a sect, in the Church, and not of the whole Church, which all true internal developments must be,) is to be found in this their isolated character, which plainly marks that they can hereafter correspond to *nothing* in the eternal system of things. It has been overlooked that there *must* be an objective value for every true subjective development. Christians of a certain generation have forgotten to ask themselves how their existing system would join on to the eternal system? how it will look when it is surveyed on the other side of the grave? so they have failed to compare their religion with those eternal objects of truth and being, among which the departed portion of the Church now lives!

* * * * * * *

Surely it is, in such days, days of "hope deferred," of "faith failing," of "love waxing cold," the most overawing, subduing thought, that the Lord, the "Head over all things to the Church," is not far off—but "quickly" approaches!—

And "The SPIRIT and The BRIDE say 'Come!'"—Be it our own care, to be ready for that consummation of all time's developments! —"that we with all those departed in the true faith," may enter the eternal Paradise of our God, to "go no more out for ever!"—*Rev. W. J. Irons.*

Holy Obedience.

I have hitherto spoken only of the direct moral effects in the way of self-discipline; but there is a higher condition of our sanctification which may be seriously affected by a captious, impatient, insubordinate temper—I mean, the direct gifts of grace which fall upon the lowly and submissive heart. Like water-springs, the Spirit leaves the lofty hills and abides in low places. The Spirit of the Dove does not descend and abide on the unruly, headstrong, self-willed. We know not what they forfeit. Yet so it has been from the beginning. The outward and visible Church, since the world entered into it, has always been turbulent and disordered: its rule disputed, its discipline infringed, its doctrine gainsayed. Men of unsubdued tempers and headstrong wills have at all times troubled the outer courts of the Church; but there is a sanctuary of holy obedience into which they cannot enter. There is around every altar a fellowship of the contrite, humble, and submissive; who see Christ in His Church, and in it both minister to Him and obey Him. And they have a peace which is from the God of peace. The Spirit of peace, in gentleness, quietness, meekness, dwells in them, and shelters them even in this rough world from the strife of tongues. They look out upon the angry buffeting face of the visible Church with calmness and a steadfast heart; knowing that all these things must be for the trial and manifestation of the sons of God. They know that at the best the Church in this world is no more than an imperfect realisation of its perfect idea; an approximation to a type which is in heaven alone. All the struggle, and strife, and lofty looks, and swelling words, and rebellious deeds, of the disobedient and lawless, are no more than must be while the kingdom of the new creation is spreading its dominion over the corruption of the old.

Let us, then, never be out of heart, though the face of the Church be ever so much marred and smitten by the spirit of misrule, and by the sway of disobedience. Let its effect on us be to make us cling closer to the guide which God has given us. Let us render a submissive, uniform, glad obedience to the Church; to its doctrine, discipline, ritual; to its precepts of fasting and humiliation; to its lightest counsel; to the least intimation of its mind and will. Let us watch not only against openly rebellious motions of our hearts, but against vanity, affectation, love of singularity, peculiar ways, habits, and choices, by which men are tempted to bend and tamper with, or, as they would say, to adapt and accommodate the system of the Church to their times and to themselves. Some men cannot even say the prayers of the Church without needless and fanciful changes. This is nothing less than simple exaltation of self above the Church; and making themselves a rule for its orders and doctrines, instead of simply obeying it. Let us mortify self in all its forms; not in the grosser alone, but in those refined shapes in which it keeps its hold upon so many. How few men can endure to be put out of sight and forgotten. All that they say and do has about it something subtle and subdued, hardly perceptible, yet never unperceived, by which self again comes into view. Even in the most sacred things, and in the holiest actions, and with the precepts of self-renouncement in their mouths, there is a something, not so much as a word, but a tone, a look, an air, which expresses in full the presence and consciousness of a will not dead to its own choice. Let us seek with our whole heart the gift of holy obedience, that in all things we may submit to Christ ruling in His Church, as He submitted to St. John baptising by the commandment of His Father. Let us, by prayer and self-chastisement, so cross and keep under our likings, choices, preferences, views, opinions, judgments in all things, when the will of the Church is made known, that we may in all things obey "as unto the Lord and not unto men;" with him who said: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me."—*Archdeacon Manning.*

The extremes of error, when it has reached the height of extravagance, often accelerate the return to truth; and thus to the assertion that man is nothing more than a liberalized ape, we may boldly answer that man, on the contrary, was orignally, and by the very constitution of his being designed to be the lord of creation, and, though in a subordinate degree the legitimate ruler of the earth and of the world around him—the vicegerent of GOD in nature. And if he no longer enjoys this high prerogative to its full extent as he might and ought to have done, he has only himself to blame; if he exercises his empire over creatures rather by indirect means and mechanical agency, than by the immediate power and native energy of his own intellectual pre-eminence, he still is the lord of creation, and has retained much of the power and dignity he once received, did he but always make a right use of that power.

The distinguished characteristic of man, and the peculiar eminence of his nature, and his destiny, as these are universally felt and acknowledged by mankind, are usually defined to consist, either in reason or in the faculty of speech. But this definition is defective in this respect, that on the one hand, reason is a mere abstract faculty, which to be judged, requires a psychological investigation or analysis; and that on the other hand, the faculty of speech is a mere potentiality, or a germ which must be unfolded before it can become a real entity. We should therefore give a much more correct and comprehensive definition, if instead of this we said: The peculiar pre-eminence of man consists in this—that to him alone among all other of earth's creatures, *the word* has been imparted and communicated. The word actually delivered and really communicated, is not a mere dead faculty, but an historical reality and occurrence; and for that very reason, the definition we have given, stands much more fitly at the head of history, than the other more abstract one.

In the idea of the word, considered as the basis of man's dignity and peculiar destination, the internal light of consciousness and of our own understanding, is undoubtedly first included; this word is not a mere faculty of speech, but the fertile root whence the stately trunk of all language has sprung. But the word is not confined to this only—it next includes a living working power—it is not merely an object and organ of knowledge—an instrument of teaching and learning; but the medium of affectionate union and conciliatory accommodation, judicial arbitrament and efficacious command, or even creative productiveness, as our own experience and life itself manifest each of those significations of the word; and thus it embraces the whole plenitude of the excellencies and qualities which characterize man.—*Schlegel.*

Grief is fruitless and unavailable in every instance but one, viz., *sin*. We take to it kindly in every instance but that.—*Bishop Horne.*

FAMILY SCHOOL FOR BOYS.

THE subscriber, an Episcopal clergyman, will receive into his family a limited number of pupils, for instruction in the various branches of English and Classical Education. It will be his endeavor to impart a thorough knowledge of every branch attempted, and to inculcate sound morals and correct habits.

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REFERENCES.—Rt. Rev. T. C. Brownell, D. D., L.L.D., Rev. S. Seabury, D.D., New York; Rev. W. Cooper Mead, D.D., Norwalk; Rev. B. I. Haight; Rev. J. Brown, editor of the Protestant Churchman; and the clergy of the city of New York generally.

April 18—4t D. H. SHORT.

ST. MARY'S HALL.

THE Summer Term of this Institution will commence on the first of May. Apply to the Rev. R. I. Germain, Burlington, New Jersey.

April 18—5t$

BROWN'S POINT SCHOOL, (near Keyport, Monmouth county, N. Jersey, Rev. JOHN CROES, Principal.

The Summer session of this School will commence on the first Monday in May. The branches taught are those that are necessary to fit young men for College. Terms $75 per session, payable in advance. Circulars may be had at the office of the Churchman.

April 18—4t

SCHOOL—NEW HAVEN, CONNECTICUT.

THE Summer term of the Misses EDWARDS' Boarding and Day School for Young Ladies, will commence on Monday, May 11th.

REFERENCES.—Rev. Dr. Croswell, Rev. J. H. Nichols, New Haven; Rev. William Croswell, Boston; Judge Nelson, Cooperstown, Rev. J. H. Tuttle, Hudson, Cyrus Curtiss, Esq., New York.

New Haven, April 11th, 1846.—6t$

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THERE is a vacancy for two lads in the family of a Clergyman, in a delightful and healthy village about thirty miles from the city, with which there is a daily communication. Number of boys limited to six. Reference to Floyd Smith, Esq., office of the Churchman, and Stanford and Swords, No. 139 Broadway.

April 4—5w.$

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TERMS.—The year will be divided into two terms of five months each, the first commencing on Wednesday the 6th of May. For *tuition, board*, &c. $75 per term.

☞ Circulars may be had at Stanford & Swords, 139 Broadway, New York; and the Rector may be addressed at Troy, N. Y., until the first of May, afterwards at Ballston Spa, Saratoga county, N. Y.

April 11—6t$

MISSES RAINSFORD'S YOUNG LADIES' BOARDING AND DAY SCHOOL

WILL remove on the 1st of May from No. 47, Irving Place, to No. 60 Fourth Avenue.

REFERENCES may be made to the Right Rev. the Bishop of New York, New Jersey, and Massachusetts; the Rev. Drs. Berrian, Higbee, Seabury, Taylor, and Wainwright; Drs. Ferris and Matthews; the Rev. Messrs. Balch, Forbes, Price, and Samuel L. Southard; James B. Elliman and J. H. Hicks, Esq.; Messrs. Stanford & Swords, and Bartlett & Welford, New York. April 9—8t$

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The course of instruction includes a thorough English and French education; and while every facility is afforded for the acquirement of the higher branches and the accomplishments, particular attention is also paid to the Junior classes.

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Further information with regard to the system of study, terms, &c. can be obtained on application.

March 28—2m$

ST. MARK'S HALL, Orange, Essex county, New Jersey. Rev. ANTHONY TEN BROECK, A.M., Rector.

The summer session will begin on the first Monday in May.

TERMS—One hundred dollars *per session*, payable in all cases *in advance*. Pupils are expected to come provided with *bed, bedding, towels, napkins*, &c. These articles will be furnished to those whose parents so prefer; in which case, an entrance fee of $20 will be required.

The Modern Languages, Music and Drawing, will be taught at the usual rates.

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Church Publishers and Booksellers,

March 28. 25 John street.

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The subscriber having removed his Bindery to 140 Fulton street, would respectfully offer his services to all persons having Libraries, and Books to rebind and arrange, and can confidently assure them that from many years experience in the business, they cannot fail to be suited. Books bound after any pattern, libraries repaired, &c. &c. All work done will be warranted. Gentlemen will be waited upon at their residence by addressing a note to the subscriber, or leaving it at this office. ASA L. SHIPMAN,

May 31—yly 140 Fulton street.

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THE New York Bible and Common Prayer Book Society have now in the press an elegant 18mo. edition of the French Prayer Book, which it is expected they will be able to supply applicants, in various style of bindings, by the early part of May.

April 11—4t Depository, 20 John street.

The General Prot. Episcopal S. S. Union,

Have just published,

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☞ Orders and remittances for the above and other publications of the Sunday School Union to be addressed to DANIEL DANA, JR.

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April 18—tf 139 Broadway.

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April 18—yly 200 Broadway.

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